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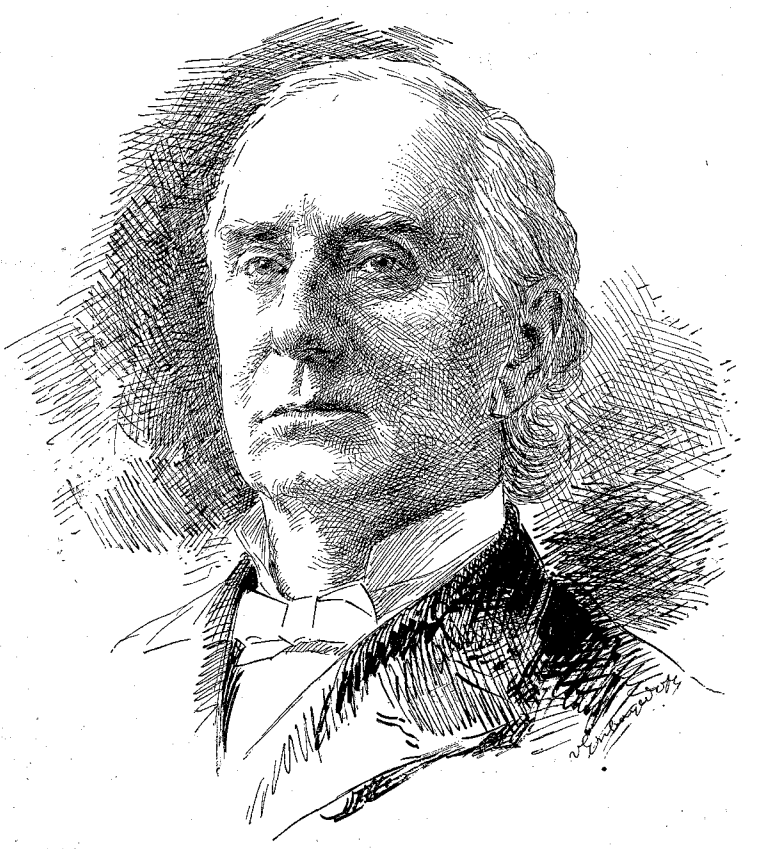

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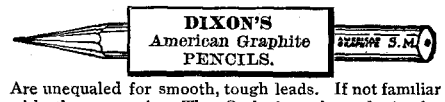

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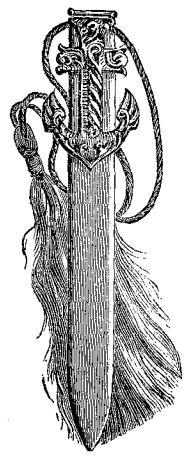

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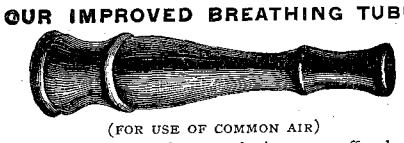

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The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 50 For Week ending 8 December, 1894 Number 23

WE comment in another column on the President's Message. Some of the features of the reports from the several Departments may be here briefly summarized. The difficulties involved in the constant change of administrative offices in this country are illustrated by the official views of the Secretary of the Interior on the Indian question. He takes up that question about where the Lake Mohonk Conference took it up ten years ago. It is true that his mind has been educated (along with that of the general public) by the press discussions growing out of the Lake Mohonk Conference, but he does not give any indication that he has even grasped the question, much less answered it wisely, whether the reservation is a help to Indian development or a hindrance to it. So in his consideration of the question of sectarian schools. The gradual decrease of them might have done very well four or five years ago. Now, all Protestant denominations, with possibly one or two inconsiderable exceptions, have refused to continue partnership with the United States Government in educational work, and what Mr. Hoke Smith proposes is to continue to make appropriations to the Roman Catholic Church for its schools, lest it should refuse to do as the other churches are doing—support its own schools out of its own funds. It is somewhat discouraging to those who are at all familiar with Indian reform to find it continually retarded by administrative changes which put in control of the work men who do not know what has been already accomplished, what discussions have already been had, and what principles have already been settled, and who want to do all over again the work which has been already thoroughly done. This difficulty would be obviated if the American administrations would do as English administrations would do in a similar case—keep in office the Indian Commissioner, and be guided by his practical judgment on the practical questions at issue.

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The lucid and interesting report of the Secretary of the Navy has awakened both approval and opposition. As every one expected, it contains a recommendation for the building of three battle-ships and of twelve torpedo-boats There are now built, or are building, four first-class and two second-class battle-ships. The programme adopted for the construction of our new navy, however, contemplates twelve as being necessary for the defense of our coasts, and it was expected that each session of Congress would authorize the construction of one of these battle-ships. As no armored ship has been supplied during the past two years, however, the three now advised would exactly make up for lost time. The events of the Chino-Japanese war, as well as of the South American conflicts, have abundantly proved the value of torpedo-boats, yet it may surprise many to learn that we have but three such boats and but three others contracted for; the Secretary's recommendation is, therefore, a timely one. It will be noted that in the case of torpedo-boats there will be no speed premiums. The opposers of these recommendations contend, first, that $4,000,000 apiece is a large price to pay for three new battle-ships, and that, before building more, we had better wait and test the value and stability of those now under construction. Again, they say that the addition of a dozen torpedo-boats might not be of such great worth after all, since there is a strong probability that torpedoes will be fired, with or without tubes, directly from battle-ships and cruisers. It is surprising that Mr. Herbert's report should wholly ignore the armor-plate frauds—an omission equally significant in the President's message. The Secretary's efficient service is seen in his charging the Bureau of Construction and Repair with the full responsibility for vessels under construction. Under the previous cumbrous system one bureau had designed the hulls, another the engines, another the armament, another the electrical plant, etc., the result being inevitable miscalculations and conflicts of authority.

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The annual report of the Secretary of War shows an increase in army efficiency and a decrease in the cost of support, and is, therefore, one of the most encouraging reports ever issued. We are glad to note that Mr. Lamont's changes in the recruiting system have been of great benefit, although the hard times of last winter were also of some aid to the army in improving the quality of recruits. Owing to the fact that over three times as many men offered themselves as were accepted, it will be seen that there was careful selection at the stations. It is to be hoped that this improvement will continue even in better general conditions. Four-fifths of the men whose terms of service expired last year re-enlisted, and the drain of desertions is only half what it was a decade ago. These facts, added to the greater comfort of army life, and to the reduction of the term of enlistment from five years to three, indicate that there may be some chance of a possible continuance of the present satisfactory conditions. Mr. Lamont's suggestions are of great importance. He would consolidate the Quartermaster's Subsistence and Pay Departments into a Bureau of Supply. The maintenance of separate departments adds greatly to the number of officers on staff duty, and also to the cost of support. A more striking recommendation is that which, if adopted, would increase the nominal strength of the army to 30,000 men. True, it would increase the expense of the army by $1,200,000 a year, but the Secretary subtracts $500,000 from this sum by his economies in other ways. By this change there would be a return to the law of 1870 (which fixes the limit at 30,000 men), and Mr. Lamont believes that the army would be increased twenty per cent. in efficiency. He would also establish the three-battalion organization which is in force in the armies of every other civilized nation.

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The proposed increase in the army is not objectionable, but we seriously object to the ground on which that increase is urged. There may be occasions, like that in

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Chicago last summer, which require the use of Federal troops to suppress local disorder; but it is the policy of this country to depend generally for that purpose on the local authorities, and any project, therefore, which looks toward substituting a standing army, looks toward the overthrow of local self-government. If history teaches anything, it teaches that dependence upon a standing army for suppression of domestic disorders is fatal to liberty. Some increase of our coast defenses is probably required by prudence, but Congress will hardly appropriate for that purpose the $4,000,000 annually called for by the Secretary of War. There is more reason for an increase in the navy, which ought to be so small as not to constitute a temptation to a belligerent spirit, but large enough to protect our coast and our interests abroad. But if we are rich enough to do all that the Secretaries of War and the Navy ask, we are surely not so poor as to be compelled to adopt the economies recommended by the Postmaster-General. We can better afford to spend money in adding to our Post-Office Department a postal telegraph system than in building three new battle-ships. Postmaster-General Bissell takes the strongest possible ground against the postal telegraph, going so far as to urge that it has not been a success in England, because the profits have been less than the interest on the sum paid for the plant. The enormous reductions in the English rates, and the fact that no element in England would willingly go back to the old system of private telegraph companies, are not brought out. The fact that the same Cabinet should recommend increased State employment in the activities of war and oppose increased State employment in the activities of peace illustrates again the truth that the difference between the progressive and reactionary policies is not so much in the amount of State employment recommended as in the purposes for which it shall be used.

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The story of the recent election in Delaware recalls the traditions of bribery in England during the last century. Delaware has but three counties: New Castle, with a voting population of only 24,000; Kent, with 7,000, and Sussex, with 9,000. In Kent and Sussex, which are farming counties, it is alleged that both parties have for years been buying up votes, the Democrats to retain, the Republicans to gain, political power. It is generally admitted that nearly 1,500 votes out of the 16,000—that is, nearly ten per cent.—in these two counties are purchasable. The price of these votes has been steadily rising, and the disgrace of openly selling them has steadily decreased. It is a saying in Sussex that "an election is better than a peach crop." We are credibly informed that in the last election votes in Sussex sold from ten to eighty dollars, while in Kent one vote is said to have brought one hundred and twenty dollars. Under the increasing demands of the purchasable voters the Democratic funds gave out, and the Republican funds might also have failed if they had not been reinforced from a new source. Several years ago Mr. J. Edward Addicks, of the Bay State Gas Company of Boston, bought a summer residence at Claymont in New Castle County. Being a man of large wealth, he has gained a controlling influence in the Republican party despite the opposition of Republican leaders of the State, including many, if not most, of the State Central Committee. It is charged not only by the defeated Democrats, but also by organs of the Republican party, that the election in Delaware was carried by Mr. Addicks's money, of which it is said seventy thousand dollars was distributed in the counties of Sussex and Kent for use, not by the party committee, but by Mr. Addicks's henchmen. It is, perhaps, a natural consequence that he is now a prominent candidate for the office of United States Senator. We should hesitate to repeat these reports, generally as they seem to be believed in Delaware, if they were not also confirmed by private and trustworthy information. We do not need to tell our readers that The Outlook never assumes judicial functions, and it does not attempt to pass final judgment upon these charges. It simply affirms that there is enough evidence toward substantiating them to make them worthy of public consideration. If Mr. Addicks should be elected to the United States Senate, the first duty of that body will be thoroughly to investigate these charges, and if they should be proved true, to vacate the seat thus purchased. The United States Senate has, by its last session, seriously dishonored itself in public estimation. Its first duty now to the country is to make sure that no man enters the Senate Chamber by corrupt methods.

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Saturday was Inauguration Day in Alabama, but the threatened conflict between the supporters of Captain Kolb and the supporters of Colonel Oates did not take place. The followers of Captain Kolb were present in Montgomery in large numbers, but their leader urged them to obey the laws scrupulously, and they conformed with his directions. Whether they were disposed to do anything else we cannot at this distance determine. Captain Kolb and his associates on the fusion State ticket took their oaths of office in the room of one of their supporters, and their addresses were in no sense inflammatory. Their object apparently was to secure a position from which they could better demand an investigation of the frauds committed in the Gubernatorial election. Colonel Oates, the Democratic candidate, claims that there were frauds on both sides, and that his own majority would have been at least twenty thousand had there been no frauds at all. The Fusionists, on the other hand, point to the fact that the large Democratic majorities were rolled up in the negro counties, and declare that the total vote cast in some of these counties was not more than one-third the majority counted for the Democratic candidate.

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Most Eastern readers were not a little surprised by the publication last week of a dispatch from Denver stating that gambling would not be resumed in that city during Governor Waite's administration, since that official had refused to accede to a petition in behalf of the gamblers "signed by the First National Bank, the American National Bank, the Appel Clothing Company, the George Trich Hardware Company, and forty-three other establishments of equal prominence." That Governor Waite was opposed to gambling, and that his conflict with the Police Commissioners of Denver several months ago was a conflict with Commissioners refusing to enforce the law against gamblers, we had learned from the Prohibition press. We had also heard that the bankers and leading business men in some of the mining towns in Colorado were opposed to the suppression of gambling on business grounds. But we were ourselves not a little astonished that leading banks and business men in such a city as Denver could have openly signed their names to a petition so disgraceful as that quoted in the dispatch. It reads as follows:

"Your petitioners respectfully represent that, in their judgment, it is detrimental to the business interests of the city of Denver to compel gambling-halls to remain closed; that many buildings and parts of buildings are rendered tenantless and bring in no rent to owners thereof, and that a large amount of money is kept from coming into the city of Denver and being put into circulation, by reason of such closing, and that trade and all kinds of business are affected thereby;

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and we therefore earnestly request that such halls may be permitted to be opened by such class of responsible men as, in the opinion of the Chief of Police, will conduct such halls with decency and propriety, and under such regulations and surveillance as the Police Department may prescribe for their general conduct and maintenance."

Intellectually, the idea that the business interests of a city could be promoted by the industry of gambling is as preposterous as the famous statement of the student of political economy who said that "the inhabitants of the Hebrides earned an honest but precarious living by washing one another's clothes." This bit of economic brilliancy was really less ridiculous than the position taken by the business men of Denver; for the washing of clothes does, at least, make a community better off as respects cleanliness, while gambling befouls a community more than it impoverishes it. On the publication of this dispatch Governor Waite immediately rose in the estimation of every moral reader in the East. Unfortunately, however, in an interview since published, he denounces *all* of his opponents in the recent political contest as the allies of the immoral elements which unitedly fought against him. Had Governor Waite stated the situation temperately, he would have won friends for himself and his movement, but his intemperance of statement has again injured him.

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Rev. Henry M. Storrs

In the death of the Rev. Henry M. Storrs, D.D., pastor of the First Presbyterian Church of Orange, New Jersey, the American Church loses one who for many years has been among its most useful and conspicuous ministers. Belonging to a ministerial family, the son of a minister—the Rev. Charles B. Storrs, D.D., President of Western Reserve College—and surrounded from his earliest years by those who rejoiced in their Puritan ancestry, it was natural that he should enter the pulpit of a Congregational church, in which the greater part of his public life was passed. He was a graduate of Amherst College and of Andover Theological Seminary, and began his ministry in Lawrence, Mass. After that he was pastor in Cincinnati, Ohio, and later of the South Congregational Church in Brooklyn. In 1872 he was elected Secretary of the American Home Missionary Society, which office he filled with distinguished ability for ten years. At the end of that time he accepted a call from the First Presbyterian Church in Orange, where he remained until his death, Saturday, December 1. Dr. Storrs's strong and noble face attracted attention in any company. Probably no American minister except Henry Ward Beecher ever made a more profound impression in England. His address at the Jubilee of the Congregational Union has been described as a most magnificent example of platform eloquence. In the days when Mr. Beecher, the first editor of this paper, was passing through deep waters, Dr. Storrs was a fast and faithful friend, and was always his loyal and devoted admirer. In his years of service in the Presbyterian Church Dr. Storrs won recognition for his large ability and lofty character. At the General Assembly in Washington he championed the cause of Professor Briggs. He was once Moderator of the Synod of New Jersey. While he was always loyal to the Presbyterian polity, he never ceased to retain his interest in the affairs of the Congregational churches and his friendship for his old friends in the Congregational ministry.

The public condemnation of the brutality which characterized the Yale-Harvard game played at Springfield, and the threat of Superintendent Byrnes to arrest and carry off from the field any men who were guilty of similar acts of brutality at the Yale-Princeton game in New York, cooperated to keep the latter from being disgraced by any such acts as made the former contest disgracefully historic in the annals of American athletics. We are not, however, ourselves sanguine that the decency of last Saturday's game indicates any permanence of reform. The increasing vulgarity of the intercollegiate contests; the practical adoption by leading players of the motto, "Nothing succeeds like success;" the cowardly failure of umpires to see what all the spectators see, and to rule off the field men who palpably violate the laws of the game, but whose disqualification would seriously impair the "sport" of the day; the readiness of college students to surround with their enthusiasm the man who wins the football game by methods which would not be allowed in any prize-fight—all indicate a disease too deep-seated to be instantly remedied by an avalanche of newspaper criticism or a threat of police interference. We have believed, and we still do believe, in football, legitimately played, as a splendid test and development of manly qualities, but we are sorry to say that the college students have shown themselves unable, as a body, to exercise the self-control necessary to preserve the game from disgraceful exhibitions. It is now, in our judgment—and we believe we represent the best public sentiment of the parents, who have some rights in the premises—the duty of the Faculties of the colleges to interfere, and, if they cannot regulate them, to absolutely prohibit intercollegiate football games until such a time as undergraduate sentiment will guarantee that both the playing and the players shall be purified from all taint of so-called "professionalism." The Presidents and Faculties of Harvard and Yale ought before this time to have given official expression to condemnation of such scenes as were witnessed at Springfield.

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A notable dinner was given in honor of Dr. Parkhurst by the City Vigilance League last week. A more remarkable body of men has rarely been gathered at any dinner-table than the five hundred who sat together on this occasion. Rarely has any meeting been more surcharged with moral electricity, rarely have the speeches maintained so high a standard both intellectually and morally. Dr. Parkhurst, with a few fitting words of gratitude, passed over the ovation to himself, to lay stress on the duties of the future, to emphasize the fact that transfer of political power from one machine or boss to another machine or boss would be of no real benefit to the city, and to pledge his audience, who ratified the pledge with hearty applause, "to fight the boss, whatever may be his province and whatever may be his pretensions to respectability." His distinction between the boss and the leader was admirable. "The leader is he who has the power of reproducing his own conceptions in the minds of those who are subjected to his influence. His office is to make more and more of the man brought under his impress. The object of the boss is to make less and less of the man brought under his authority. The boss is the most sagaciously devised scheme ever originated for the purpose of crushing out, weakening, and drying up in the individual all manly personality." Bishop Potter, a representative of the Church, made a speech, pledging the influence and co-operation of the Church and the clergy to the cause of civic reform. He declared of Dr. Parkhurst that he had kept rigidly and rigorously within the province

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of the pulpit, and had neither said nor done anything inconsistent with his position as a Christian minister. It was a brave and catholic utterance, quite characteristic of the orator. Perhaps the bravest speech of the evening was that of Joseph H. Choate, who declared in very plain Anglo-Saxon terms that the rich, and especially the great corporations, were largely responsible for the political corruption in New York City, that they had paid thousands of dollars to political bosses for police and legislative protection, and that political corruption would not cease until contributing to a corruption fund, however disguised, became disreputable, by whomsoever practiced.

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The brief address which the Czar has issued to his subjects is notable mainly for the kindliness of feeling which it expresses. He has, however, made some concessions in the way of pardons, reduction of terms of sentence, and remission of taxes, which, although not sweeping, are sufficiently generous to excite large hopes. More than this, he has astonished and delighted many of his subjects, and terrified others, by appearing in the streets of St. Petersburg without a guard, as if he intended to throw himself upon the good will of his people and discard the oppressive espionage under which his father lived so many years. If one had to choose between constant danger and constant presence of troops and detectives on the one hand, and the possibility of death on the other, most people would probably choose the latter alternative. It would probably be a wise thing for the Czar, if the choice were forced upon him, to accept the danger rather than the horrible conditions under which his father lived. There is good reason to believe, however, that throwing aside these safeguards would constitute an appeal even to the extreme revolutionists which would not be disregarded. It is reported that the Czar is considering the granting of some form of parliamentary institutions. In this connection the formation of a new "Party of Public Right" is an interesting sign of the times. It promises to be a revival of Liberalism, and it is said that it has already drawn together a very large group of influential Russians in the towns. It promises to be sufficiently catholic to include all those who are united in a simple demand for some form of constitutional liberty and representative government. It will be a happy day for Russia when the subterranean contest which has so long undermined the monarchy comes to the surface and takes the form of a constitutional agitation. If the Czar has the breadth of view to give this discussion free scope, and keeps the hands of the police off the men who are conducting it, he will do more to secure his personal safety and the prosperity of Russia than in any other way.

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Germany and England have so definitely expressed their willingness that France should do what she chose in Madagascar that the Madagascar question has been taken out of the circle of international questions, and is now mainly a question of how much money the French Assembly is willing to spend in another attempt to extend French authority. The French ultimatum was presented to the Malagasy Government a month ago by the special envoy. Its claims are not known in detail, but it was undoubtedly so framed as to cover the whole ground, and to demand so much that the French would be justified in doing anything they chose hereafter under its provisions. In the event of the refusal of the Malagasy Government to accept the ultimatum, war was to be declared. The Malagasy Government has now replied, conceding the position of the French Resident in the island as the intermediary between Madagascar and the foreign powers, and agreeing that France shall create such public works in the island as the authorities deem necessary, and proposing that disputes between the two countries shall be settled by a mixed court, the Malagasy Government retaining the right to import arms and munitions of war. Meanwhile the French Ministry has obtained from the Chambers a credit of $65,000,000 to cover the expenses of the expedition, and it is definitely announced that 15,000 men, under the command of General Duchesne, will set out as soon as the rainy season is over—that is, some time in April—the general plan being to invade the island from the western side in order to take advantage of water openings into the country. It is believed that the native troops will not fight until the table-land on which the capital is located has been reached. All this looks very much as if the exchange of ultimatums counted for nothing, and as if France had resolved on practically making Madagascar a French colony.

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The events of the last week in China have been of a sufficiently alarming nature to call for the increase of our forces there. It would be amusing were it not pathetic that our only ship in Chinese waters has been that obsolete side-wheeler, the Monocacy. It is a pleasure, therefore, to learn that Rear-Admiral Carpenter's flag-ship, the Baltimore, has been ordered from Nagasaki to Taku, to provide the necessary force for the protection of American officials, merchants, and missionaries in Tientsin and in the Chinese capital. The sea-distance is about seven hundred miles. As commander-in-chief of the Asiatic squadron, Admiral Carpenter will probably collect from each vessel of his squadron the necessary number of men to guard our Legation at Pekin and our Consulate at Tientsin. Our fleet now consists of the Baltimore, Charleston, Concord, Petrel, and the Monocacy. Of these the last three, on account of their light draught, can go up the Chinese rivers for some distance. The Machias and the Detroit are now on their way to join the squadron. The Japanese Government has published a statement to the effect that Mr. Detring (who was recently sent by the Viceroy of the province of Pechili to feel the pulse of the Mikado's Ministers as to proposals for peace) was in no way accredited for that mission by the Imperial Government at Pekin. Furthermore, the Japanese note very properly adds that in order successfully to negotiate for peace, China must accredit a high official with complete powers. To us, accustomed to an Anglo-Saxon directness in dealings, however diplomatic, it is strange that any policy, but especially that of placation, should be so strongly marked by evasion, indirection, and subterfuge. The request of China to the Great Powers for armed intervention, then for intervention of any sort, then for arbitration, failing which she would accept mediation, and now the ridiculous attempt made by a subordinate unaccredited by the Pekin Government, should convince China that only by suing for peace directly and through amply qualified commissioners can that peace be obtained. Meanwhile the Japanese armies are advancing, and report new victories. It would be the very best thing for China and for the world if Japan should continue her victories to the gates of Pekin, and, after occupying that capital, should there prescribe terms of peace. Only in that event would the Chinese fully understand how ridiculous has been their civilization, and institute a new order of things. It may be that the days are numbered of the present Tartar dynasty, a dynasty which has controlled the fortunes of China for 250 years. In this case Li Hung Chang, the "degraded

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Bismarck" of China, might be a leading candidate for the succession. It is believed that the house of Li Hung Chang would be favored by the Japanese Government, especially since his adopted son is a man of brilliant attainments, and has recently ably represented the Chinese Government at the Mikado's Court. He is known as Prince Li.

What attitude, as relates to the obligations of international law, should a civilized nation like the United States take towards a semi-barbarous nation like China? This question has been brought up in a practical way the past week by the attack upon Secretary Gresham made by Mr. Julian Ralph, an able and interesting writer for magazines and newspapers, who has just returned from Shanghai. Mr. Ralph recounts the facts relating to the recent surrender to the Chinese of two Japanese spies (for there seems to be hardly any question now that they were in fact spies) who had appealed for protection to our representative in Shanghai. The men, after some delay, were given up upon Secretary Gresham's cabled order. They were then executed—probably after horrible tortures—by the Chinese authorities. The effect of the detailed account of the tortures given by Mr. Ralph is somewhat lessened by the fact that he bases his report on general rumors prevalent in Shanghai and not upon any direct or positive evidence. It is extremely likely, however, that the men were in truth tortured after the usual barbarous Chinese method. The real question is, Had the United States any right or power under international law to refuse to give up men accused of crime by the authorities of China, because they had taken refuge in a United States consulate? If China were civilized, there could be no pretense of such a right. In Paris, during the Franco-German war, Minister Washburn cared for the rights of German residents much in the same way that our representatives in China and Japan are befriending the unfortunate Japanese and Chinese, respectively, who are in their enemy's land. But Mr. Washburn would not for a minute have thought that he could have conducted the trial of a man accused by the French authorities of being a spy. In point of fact, in the present instance, Mr. Gresham has been assured by the Japanese Minister here that his course was right, and that in the case of a Chinese spy arrested in Japan who should appeal to the American consul, Japan would expect him to act in precisely the same way. But, says in effect Mr. Ralph, China is barbarous and bloodthirsty: Mr. Gresham should have put off complying with the plain dictates of international law, have delayed and argued, and in some way have saved the men. The real issue in this case is comparatively simple. Are we to regard China as a civilized nation? In that case we could not refuse to deliver the Japanese to the Chinese authorities for trial. Are we to regard her as a barbaric people, not to be trusted to adopt civilized methods in trial nor likely to be governed by civilized principles in conduct? Then we are under no obligation to act as though we had a confidence in her justice which we neither possess nor ought to possess. We have in the past dealt with her as though she were a civilized nation. It begins to look as though we ought to deal with her as a mob of barbarians.

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Our Department of State is still without official information about the alleged massacres at Sassoun in Armenia. It is regarded as improbable that Minister Terrell should neglect to inform his home authorities of such wholesale slaughter as has been reported. On the other hand, we have word from Bitlis that the destruction of life south of Mush is even greater than first announced, including the massacre of six thousand men, women, and children, while the annihilation of twenty-seven villages is also reported. The Turks have sent back from Trebizond all those from the Mush region who had come on business, so as to prevent the news of the massacre from being too widely known. From last reports it seems that the Kurds had robbed certain Armenian villages of their sheep, upon which the natives pursued them, trying to recover their property. A fight ensued, and some Kurds were killed. Unfortunately, these men had been enrolled as troops, and were armed as such, but were not under Government control. However, it was promptly telegraphed that the Armenians had killed some of the Sultan's troops. Abdul-Hamid therefore immediately ordered out cavalry and infantry to quell the Armenian rebellion. In the picturesque language of the dispatch, "not finding any rebellion, they cleared the country so that none should occur in the future." Telegrams from Tiflis say that the people of Sassoun surrendered to an overwhelming Turkish force on the solemn promise that no harm would be done to them. After laying down their arms, they were attacked by the Turks and Kurds, who massacred them. The Turkish commission appointed to inquire into the outrage has now sailed for Trebizond; but instead of inquiring into the conduct of the Turkish officials, it is said that the commission has been instructed to investigate the acts of Armenian brigands. Canon Malcolm MacCall, who was the first to draw public attention to the Bulgarian atrocities in 1877, has published a letter in which he says that the Porte has been responsible for almost every massacre perpetrated in Armenia, and that the commission just sent to investigate the matter is of a piece with that sent by the Ottoman Government in 1860 to Syria, and with the one sent in 1877 to Bulgaria—that is, an utter farce, the only object being to throw dust in the eyes of Europe. The Armenians dwelling in foreign countries, who (like the Hebrews) show an extraordinary aptitude for trade, have formed associations to arouse sympathy for their brethren, who at home are mostly shepherds. The Armenian colonies in New York, London, Manchester, Amsterdam, Marseilles, and Venice have organized themselves in this way. No amount of prosperity in foreign lands has dampened their ardor of national cohesion, in which point they again strongly resemble the Israelites.

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Mr. J. Rendel Harris, of England, gives in the last "Contemporary Review" an account of the new Syriac Gospels recently discovered in a palimpsest manuscript, from which they have been emancipated by several scholars, Mr. Harris among them. The manuscript dates, he thinks, from the fifth century, and represents not unfaithfully a translation which "must have been made far back in the second century." He regards it as "superior in antiquity to anything yet known," and, save for a few serious blemishes, "superior in purity to all extant copies, with very few exceptions." Judging from this article, the chief significance of this manuscript lies in three features: (1) It demonstrates the existence of the Fourth Gospel in the early part of the second century, thus confirming what had been apparently established by the recent discovery of Tatian's "Diatessaron." (2) In the Gospel of Matthew it inconsistently affirms the virgin birth in one verse, while in the genealogy of Jesus Christ it affirms that "Joseph begat Jesus." Mr. Harris enters into an interesting study of what he calls the "bifurcation" in the primitive text of the New Testament; that is, two distinct conceptions,

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from a very early date, on the subject of the virgin birth. The result of his studies is that the orthodox view of the virgin birth is the earlier one, and the variant view that "Joseph begat Jesus" is a later corruption. (3) Interest attaches also to this new manuscript on account of light which it throws upon readings in other passages. We judge from Mr. Harris's too brief account that it generally confirms the judgments of later scholarship, as embodied, for example, in the Westcott and Hort text.

The President's Message

The most important portion of the President's Message is that relating to our financial system. Respecting the justice of his criticism on our present no-system there can hardly be two opinions. We direct the payment of our notes in gold, and reissue them as fast as they are paid. Thus our Treasury notes become a chain-pump, constantly drawing the gold out of the Treasury and straightway going back to draw out more. To add to the absurdity of the procedure, we elect to pay in gold notes which, by the law under which they are issued, are payable in gold or silver at option. That under such a policy we have any gold left, and that our bonds are taken at a premium sufficiently large to reduce the interest on them to less than three per cent., indicate a remarkable prosperity among the people and a remarkable public confidence in the Government. But there will be two very antagonistic opinions about President Cleveland's proposed remedy. This is, in brief, that the Government withdraw wholly from the business of issuing paper money, and remit that business to private enterprise. And yet not wholly; for he proposes that the Government shall not only exercise a paternal supervision over the private banks, but shall hold itself responsible for the paper money which they put into circulation. This plan is, in brief, this: All laws providing for the deposit of United States bonds as a security for circulation are to be repealed; the banks are to be permitted to issue circulating notes not exceeding 75 per cent. of their paid-up capital, depositing with the Government its own legal-tender notes to an amount equal to 30 per cent. of their circulation. This 30 per cent., and the proceeds of a small tax on the banks, will constitute a guarantee fund. If any bank fails, the United States will redeem its notes out of this fund and the capital of the bank; and if the two together are not adequate, it will levy an assessment on all other banks sufficient for the purpose. State banks which comply with the provisions of this law would be released from the United States taxation which now operates against them.

There are three plans of dealing with the currency question, and one of the three ought to be intelligently adopted by the country; and therefore the distinction between them should be clearly understood: (1) Remit the issuing of currency altogether to private enterprise and let the Government confine itself to coining gold and silver. That was our plan up to the Civil War; and it worked very badly. Bank-notes were private promises to pay; their value depended wholly upon the character of the man or the corporation who made them; no man could tell what the bank-notes in his pocket were really worth; they were rarely far outside the State; they were often worthless, and the holder did not know it. (2) A combination or partnership between Government and private enterprise, on such terms that private enterprise takes exclusive control of the issuing currency, but Government guarantees its face value, securing adequate guarantee in return. That is the President's plan; and while we must leave expert bankers to determine the question whether the guarantees are adequate, and the proportion of circulation to capital, etc., safe, the method seems to us on the whole good, provided the principle is sound. But we do not believe that the principle is sound. We do not believe in partnerships between the Government and private enterprise, whether for educational, financial, commercial, or industrial purposes. (3) This leaves for adoption the third plan, which gives to the Government the exclusive right to issue paper currency, as it already has the exclusive right to issue coin, and confines banks and bankers to the function of loaning money—whether paper or coin—which the Government provides. According to this plan the Government would issue all paper currency; would pay it out in exchange for gold or silver, and in salaries, wages, and necessary purchases; and would loan it either to banks or individuals, the best contrivance for such loan yet suggested being Secretary Windom's interconvertible bond plan. The President justly calls for "the absolute divorcement of Government from the business of banking." This would be accomplished by giving the Government the exclusive right to issue all money, whether coin or paper; it is not accomplished by making the Government a practical indorser of all the paper money issued by all the banking institutions in the country. We believe that in this matter experience teaches the same lesson as political philosophy: but evidence of that must be reserved for the future. The more important portions of the rest of the President's message are practically covered by our account of the Departmental Reports.

The Reunion of Christendom

How to heal the divisions in the Christian Church and reunite divided Christendom is one of the problems of the hour. Come back to the Bishop of Rome, cries one. Receive the gift of Apostolic Succession, cries another. Adopt our evangelical creed, says a third. Receive the primitive rite of baptism in the primitive method, suggests a fourth. We must agree to disagree, is the pessimistic conclusion of a fifth.

If denominational differences were differences only of method and of temperament, this last would not be a pessimistic conclusion. These differences will perhaps always exist. Some will always like an artistic ritual, and others no ritual at all; the cathedral service will inspire devotion in one, the Salvation Army's drum and tambourine in another. One will best ascend to the Father by the well-worn steps of traditional prayers; another will fly, as the bird flies, by a way no other ever went. The solemn rite of immersion will be impressive to one, meaningless to another. As in rituals, so in creeds. The awful doctrine of divine sovereignty will inspire one with courage and paralyze another with dread. The consciousness of human freedom will nerve one to activity, and crush another under a sense of personal responsibility too heavy to be borne. We might agree to disagree, and work side by side in the same church, fulfilling the same mission, loyal to the same Master. But this is not what we are doing. Our denominations are sects; and our sects are at strife with each other. What Paul told the Corinthians is true to-day. Out of parties have grown schisms; out of schisms, contentions. Christ is divided.

How would it be if, instead of seeking to invent some new method of reunion, we were to go back, discover the cause of disunion, and repair the wrong by retracing the steps which led from unity to sectarianism? How would it be

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if we were to inquire what was the secret of the primitive unity in Apostolic times? and what the process which already in Paul's time had begun to rend the Church and split it into factions? In Paul's first letter to the Corinthians he has described the process of disunion and indicated the secret of reunion; he has given his diagnosis of the disease and his prescription of a remedy. Christians had already, within thirty years of Christ's death, become followers of men—of Paul, Apollos, Peter; as, in later times, they became Calvinists, Arminians, Wesleyans, Bushnellites. "I summon you," cries Paul, "by your loyalty to Jesus Christ, back to your one message. Heal the rents you have made in the body of Christ by returning to one spiritual perception, to one spiritual purpose. Your message is simple—a Messiah crucified for the world, and so setting forth the glory of God. Neither the scribe, by his scrupulous preservation of ecclesiastical traditions, nor the modern debater, with his new theology, can bring the world to a knowledge of God; that can be done only by the herald of a Messiah who has been crucified." The new inventions have not, so far, accomplished much. How would it be to try Paul's method: to stop trying to cast our beliefs into one creed, to express our devotions in one ritual, to symbolize our consecration by one rite, or to band ourselves together under one set of commanding officers, and instead return to this original message, this primitive mission, leaving each body of Christians, and indeed each individual, to give the message in his own way? At Pentecost the Apostles spake in different tongues, but there was no strife; different tongues are a blessing, not a curse, so long as there is one message.

When the practical religion of the Hebrew people, with its historic manifestation of God in the Messiah whom he sent into the world to make himself known to men, passed over into Greece, the Greek, being habituated to put the force of his being into intellectual subtleties, turned the Hebrew question, How shall we live? into a Greek question, What shall we think? And when that religious life passed on to Rome, the Roman, trained by centuries to concentrate his thought on problems of organization, converted the religious problem into still another, How shall we organize the institutions of religion? Substantially all the divisions in the Church of Christ have grown out of these two questions. We contend with one another either on the question, What shall be our Church order? or on the question, What shall be our religious philosophy? Sectarianism is the product either of religious intellectualism or of religious institutionalism. In the one case it is Grecian, in the other Roman. All attempts to secure a reunion of Christendom by following either Grecian or Roman methods are hopeless. They will not succeed because they ought not to succeed. Unity of institution puts an end to freedom of action; unity of creed to freedom of thought. Freedom is worth more than unity. We must get back of Greece and Rome to the Hebrew spirit. We must allow for differences in thought and differences in organization, and find our unity in agreement of life. For the questions, What shall we think? and How shall we organize? we must substitute the question, How shall we live? We must recur to our simple message, Jesus Christ crucified, the wisdom and the power of God. For loyalty to a creed and loyalty to a Church we must substitute loyalty to a Person.

Does any one ask us what practically we propose? We reply that, in our judgment, the King's Daughters and the Societies of Christian Endeavor are doing more to promote the reunion of Christendom than all the discussions about abbreviated creeds and Lambeth Articles. What we practically propose is a serious endeavor to turn the thoughts of Christians away from the hopeless endeavor to secure unity of intellectual opinion or Church order to a hopeful endeavor to secure unity in spiritual appreciation of the divine life and its great Exemplar, and a spiritual purpose to promote that life in the world. It is supposed that we must agree in our opinions, or at least be united in one organization, in order to work together. That is a mistake. We must work together in order to agree in our opinions and unite in one organization. If Congregationalists would substitute some other method of consecrating children for that of sprinkling; if Baptists would do as the Master did at the first Lord's Supper, invite unbaptized disciples to the communion; if Churchmen would carry out consistently their own Church principles, and, distinguishing between the priestly and the prophetic function, would invite unordained prophets to speak the Gospel message in Episcopal pulpits, more would be accomplished for the reunion of Christendom than can ever be accomplished by the effort to construct a platform, either theological or ecclesiastical, broad enough or ambiguous enough for all Christian denominations to stand upon it together.

In brief, spiritual unity must precede and prepare for organic unity. We must have one Lord and one faith before we can have one body or one symbol.

Courage and Cheerfulness

One of the most hopeful signs of the times is the moral and intellectual reaction in France, upon which The Outlook has more than once commented; for one of the most depressing signs of the times is that morbid self-consciousness which involves relaxation of the will, loss of interest, timidity, and general gloom. Courage and cheerfulness were never so much needed as at this time, when such grave problems press upon the minds and hearts of men and such grave difficulties confront society on every side. It is a great misfortune that, at a time like this, men of diseased nature should put forth works of art, and by this subtlest and most appealing of all methods of expression should give permanency to diseased moods and to weak moments. What the race needs above all things at this hour is sanity and courage. There is no room for pessimism and despair in a time like this. If the worst things were true, it would be better to believe the best, and to live as if they were realities. But the worst things are not true; the best things are true, and it is a cowardly humanity which sits down in despair and bewails its lot because it is confronted by great difficulties and surrounded by terrible obstacles. "Obstacles," said Lassalle, years ago, "are for those who cannot fly." Those who have imagination, faith, and courage find stimulus in opportunities, and not depression; for the difficulties which confront society, like those which surround individuals, have their being in the very nature of human character and the necessity of its development. They are part and parcel of the education of the world. The school-boy who sits whining on the door-step because difficult tasks and an exacting master await him within is not an object of admiration even for the most sympathetic. The harder the task, the greater the cowardice which evades it. There is no cause for despair unless we lose faith in ourselves. Difficulties are half overcome when they are intelligently and courageously faced. They are entirely overcome when they are dealt with strongly, dispassionately, and with faith in God and man.

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Bishop J. H. Vincent

Bishop C. H. Fowler

The Rev. C. C. McCabe, D.D.

Methodist Missions

NOTABLE among the large buildings of Fifth Avenue, in New York City, is that of the Methodist Book Concern and Missions. It stands on the southwest corner of Twentieth Street. It has a front of 104 feet and a depth of 170 feet, and is thus a huge structure even in the neighborhood of great buildings. It is eight stories high, and absolutely fireproof. The lower stories are of stone and the upper of brick. If spread out, its floor room would cover over three and a half acres. The ample offices for the missionary officials within, and the façades on Fifth Avenue and Twentieth Street without, present a cheerful and comfortable aspect, as befits the stronghold of the Methodist Episcopal Church.

A century ago the Methodist Book Concern was started by means of six hundred dollars borrowed capital. To-day the assets of its two houses, one in Cincinnati and one in New York, are over two million dollars. Meanwhile, two millions more have been paid by order of the General Conference for objects outside of the business, thus showing the real profits to have been four millions.

But it is with the Missionary Society that we have more especially to do. It is able to own about a quarter of the Fifth Avenue building without using a dollar contributed to it by the churches for current expenses.

Large amounts have been bequeathed for permanent investment, of which only the interest is to be employed. Other amounts which have been donated are subject to annuities, and therefore may not be spent. Hence the perfect security of all funds in question is guaranteed, and all liabilities are met by rents.

The officers of the Society are: President, Bishop Thomas Bowman. Vice-Presidents, Bishops Foster, Merrill, Andrews, Warren, Foss, Hurst, Ninde, Walden, Mallalieu, Fowler, Vincent, Fitzgerald, Joyce, Newman, and Goodsell; the Rev. Messrs. Crawford, Wise, and Vail, and Messrs. Fancher, Taft, Reynolds, Ferry, McLean, French, and Rusling. The Honorary Secretary is the Rev. John M. Reid, D.D.; the Corresponding Secretaries are the Rev. C. C. McCabe, D.D., and the Rev. A. B. Leonard, D.D. The Recording Secretary is the Rev. S. L. Baldwin, D.D. The Treasurer is the Rev. Sandford Hunt, D.D., and the Assistant Treasurer, the Rev. Earl Cranston, D.D. Dr. McCabe is popularly known as "Chaplain McCabe," from his services as chaplain in the United States Army and as a representative of the Christian Commission.

The missionary disbursements of the Methodist Church for 1893 were nearly two million dollars. Of the disbursements, besides miscellaneous expenses, the foreign work uses up about fifty-five per cent., and the home work forty-five.

As is well known, the Methodists are exemplars of energy in the foreign field, and employ forty-two hundred missionaries, native teachers and preachers. The revival in India and Malaysia will be historical, and the advance in China has been encouraging, the literary class having at last been reached. There have been a number of conversions in a grade of society hitherto practically untouched. The most rabid anti-foreign spirit is now found in central China, and nativist mobs are not infrequent. We clip, as an example of other reports, one from the Ho Cheo "Circuit." It is from a medical missionary:

The work on this circuit is in its infancy, having been opened in January of this year. During the year I have been unavoidably detained at home for three months. Two thousand patients have been treated, and four received into the Church on profession of faith. While at home I have seen the dispensary patients three times a week.

Our entrance to Ho Cheo was not what we expected. We were completely taken by surprise, both as to the manner of our reception and the progress of the work. We were surrounded by a large crowd, who followed us through to the North Gate. We had expected to find a friend who would assist us in renting a chapel, but he could not be found. We were returning to the boat, but the crowd followed, and stones were thrown at us by those in the rear. We spoke kindly to them, and attracted their attention to tracts we were carrying, and soon were going along quietly. Other missionaries who have visited Ho Cheo have also been stoned. Some time after, a chapel was rented, and we began our work by treating about one hundred patients the first day. At the time the Swedish missionaries were so brutally murdered in Hu Peh the Catholic compound in Ho Cheo was sealed with the highest official seal of the city, in order that the excitement attending the festivities of the fifth day of the fifth moon might not bring on violence to the priests. Our chapel was open during the three days' festival, but no one disturbed us, although the regular work was carried on. This shows that we are more kindly thought of than our Romish neighbors. The Buddhists are doing nothing in Ho Cheo. We have many good friends among the gentry, and have succeeded in securing the friendship of the writer in the yamen who has charge of the business relative to the foreigners. Proclamations have been issued, and we work in peace. At Lu Ho we were stoned, but called for a proclamation, which was given to us, since which we have had no trouble. At this point we have rented no chapel, but have dispensed from the house-boat. At one visit we treated three hundred patients.

In Japan the reaction against Christianity seems subsiding, and there has been a constant gain both in the membership of the Methodist churches and in the liberal sentiments of the Japanese outside them. The opposition comes mostly from the lower classes, the officials being friendly enough. Eight years since the Methodists opened work in Korea. The native membership is now 250. No Asiatic mission has equaled this in the same space of time. In all of the countries of South America, so effectively under the hierarchy of the Roman Church, religious toleration now prevails, and there is a corresponding prosperity in Protestant work in general and in Methodist work in particular. This is still more the case in Mexico, where, under the liberal government of President Diaz, the Protestant churches have proper protection. The mission fields in Italy show a gratifyingly steady growth. The new building in Rome is a true sign of the times. It is on the corner of the Via Venti Settembre and the Via Firenze, close to the War Department. Ground was broken a year ago, when it was found that in order to place the foundations on virgin soil it was necessary to

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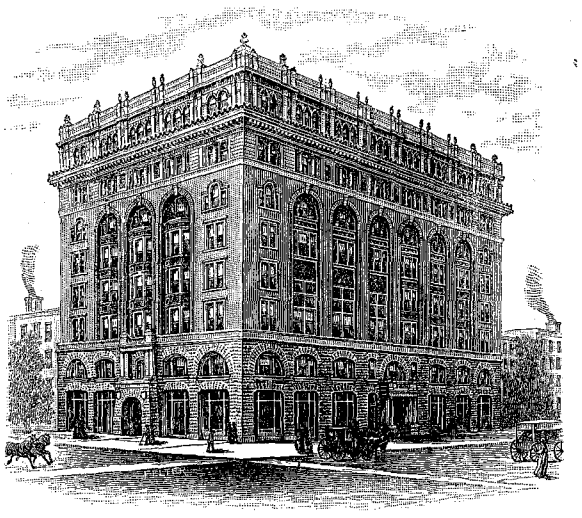
dig down through the ruins of a Roman church and a more ancient pagan temple. The building is now up to the second floor. The Methodists send out every week more than a thousand copies of their eight-page paper, "L'Evangelista," which is acknowledged to be the best evangelical journal in Italy, and as many copies per month of their sixteen-page Sunday-school paper, "L'Aurora." The other European countries in which there are Methodist mission stations are Bulgaria, Germany, Switzerland, Norway, Sweden, and Finland. In Africa the missions are confined to Liberia.

In the United States there are thirty-five hundred Methodist missionaries at work. They have built five thousand churches in the South alone. In the East and West they work among the Germans, French, Italians, Hungarians, Bohemians, Danes, Norwegians, Swedes, Spanish, Portuguese, Chinese, Japanese, and Indians. If, just now, in the foreign field the work among the Chinese seems the most interesting on account of the quick march of political events, so in the domestic field, also by reason of politics, no work is of greater moment than that among the Chinese. The report of a missionary in California is worth reading by every American citizen:



The Methodist Book Concern, New York

The past year has been one of unremitting toil in the face of difficulties as great as ever thwarted the purposes of man. When anti-Chinese legislation was confined to the State legislatures and municipal councils of the Pacific slope, we were able to explain to the Chinese that these measures did not represent the sentiment of the Nation at large. The persecuting anti-Chinese spirit has invaded the halls of Congress. Our Government now bears the odium and disgrace of having broken a solemn treaty with China. The Geary Registration Bill has imposed disabilities and hardships upon Chinese residents to whom we promised the same rights and liberties as those extended to the most favored nation. It is of no use attempting to excuse or defend our Government and Nation to the Chinese. We have to acknowledge that we are covenant-breakers, and that no reliance can be placed on our Nation's word. We blush with shame when a Chinaman asks us why we American people send so many missionaries to exhort the Chinese to go to heaven with us forever, when we are so unwilling to have them live with us a few years on earth; or when another tells us that he prefers to take his moral instruction from the teachers of a nation that honors justice and truth.

The agitation now taking place in California is having a serious effect upon our work. In Redlands, Selma, Riverside, Tulare, Fresno, and other places, inoffensive Chinese laborers have been driven out of their homes, their property looted, and some have been cruelly beaten and maltreated. Some have lost their lives, while hundreds are now fugitives without money and food. Scores have been arrested under the Geary law, and are now languishing in our jails, their only crime being that they are laborers who cannot show a registration certificate. It is unnecessary to point out that the Chinese are very bitter against our religion and laws, which they ignorantly believe tolerate such crimes. No wonder that they take this view when some Christian ministers openly advocate the expulsion of the Chinese.

The exclusion act has had another effect upon our work. Formerly our Chinese church members could return to their native land for a short visit, after which they were able to find their way back to California. Now they go home to stay. When once they leave this country the gates are closed against them. The persecution of the Chinese has affected trade, and many of our oldest established houses have closed up business. This means a constant drain upon our church membership so great that our yearly gain hardly makes up this loss.

We report 17 new members and 1 by letter. We have lost 16 by removal. Six have gone away without letter. Two have died. Four have been expelled for neglect of means of grace and immoral conduct. Our present membership is 109, a decrease of 7 since last Conference. Of those who have returned to China we have the testimony of missionaries in China that the majority are faithful and true, while some are active workers in the churches and schools in China. This reflex action of our work here upon the broader mission field in China compensates us for the removal of some of our best members.

The annual meeting of the General Missionary Committee has just taken place, at which Chaplain McCabe eloquently described the pressure of the hard times upon the workers in the Western States. More than two thousand of them are compelled to support themselves and their families upon $300 a year. Of late, through the poor crops, the destructive droughts, and the fierce blizzards, they have been worse off than ever.

It has been recommended that the salaries of foreign missionaries, natives of the United States, shall be rated and paid upon a gold basis; that the salaries shall be as follows: For the first five years of service, and for so many years thereafter as he is unable to use the native language efficiently in his work, a married man shall receive $950 and a single man $650; for the next ten years after the first five, if he has mastered a native language so as to use it efficiently, a married man shall receive $1,000 and a single man $700; for the next ten years after the first fifteen, the married man shall receive $1,100 and the single man $800; after twenty-five years in the work of foreign missions the salary of a married man shall be $1,200 and for a single man $900; the allowance for children to be $100 a year for each child fourteen years and under, and for each child over fourteen and under twenty-one years of age, if dependent upon the parents, $100 a year. The figures show that the receipts from Nov. 1, 1892, to Oct. 31, 1893, were $1,196,608.77, and from Nov. 1, 1893, to Oct. 31, 1894, $1,137,807.86, being a decrease of $58,800.91. Disbursements were about equally divided between Domestic and Foreign Missions.

Bishop R. S. Foster

Bishop J. F. Hurst

Bishop S. M. Merrill

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The Bible as Literature

V.—The Book of Job as Literature

By John F. Genung
Professor of Rhetoric at Amherst College

When the great French organist Guilmant was in our country a year ago, a person coming from one of his recitals was overheard to remark: "Oh, yes, I suppose I ought to call it wonderful; but there wasn't any *tune* to it." The remark showed that the man's standard of music was a simple popular melody like "Home, Sweet Home" or "Onward, Christian Soldiers," which he had perhaps expected to hear played with the assured skill of a master, or embellished with unheard-of effects of harmony and instrumentation. At all events, what he had heard had evidently not found him, had not spoken to an inner need of his plebeian taste.

Let us not be too ready to sneer at this man. His implicit demand for a tune was reasonable and natural; it was, in fact, the universal demand. We all require, in music that is to have power over us, that it shall say something to our hearts, shall awaken some melody that already pulsates within us. It must have a tune in order to have meaning. We require the analogue of this in any work of literature that is to be vital in us; the poem or the story must have some definite melody that calls forth a responsive throb from that inner place where our hopes, our ideals, our chastenings are, else all its splendor of word and imagery is so much empty display. In conceding this, however, we have by no means condemned the organist for his failure to reach his vulgar hearer; nor do we thereby reproach the great author because his audience, though fit, is few. The hearer needs to be tuned up, not the musician down. There is a region of truest melody, of loftier utterance, to which he has never ascended. He is like the valet who brings to the view of heroism only his narrow valet-soul; he can contain only according to his capacity; all beyond is meaningless. If he were larger in life, deeper in spirit, wealthier in nature, out of that wilderness of tone that he now hears so unappreciatively would emerge a melody greater than he has ever conceived; he would find himself listening with responsive heart, as many another hearer has listened, to a strain from the deep music of humanity.

The Book of Job contains some of the profoundest world-music ever chanted; but the melody, the tune of it, has rarely been heard in its real greatness and compass. And the reason is, I think, because men have generally brought to it too small a soul, or because they have contemplated it, not from our universal nature, but from some one narrow side. If we approach it with a dogmatic soul which has an ear only for systems of doctrine or evidences of inspiration; if we approach it with a prosaic soul which sticks fast in questions of dead fact or of the authenticity of documents; if we bring to it merely the homiletic soul which can recognize nothing but texts for sermons, we get something indeed, for the book is rich on many sides, but the great undertone of its central melody is not for us any more than if it were a thing without life giving sound. Such approaches as these are concerned merely with the poem's outworks; they do not find the throb of its heart. Nor can we rightly appreciate it until we bring to it not only all that is in us, but that is in us as enlarged and purified. By this I do not mean that we must be learned in order to read it; the learning we need is just that experience of trial and spiritual chastening which awaits every earnest-hearted man. Thus the language that the Book of Job speaks is the language of the universal thinking and feeling humanity; or, in other words, the language of the best literature; such language as is pressed out of the world's Dantes and Shakespeares and Miltons. "Literature," says Mr. John Morley, "consists of all the books —and they are not so many—where moral truth and human passion are touched with a certain largeness, sanity, and attraction of form." Apply such a definition as this to the Book of Job, and you will find that the book still retains in enhanced significance all the good that other methods of approach have yielded, while also it gains beyond expression in its meaning for our common human nature. It becomes, as Carlyle has defined it, an "all men's book;" we recognize in it the pulsating soul of the wide world before that soul has shut itself up in prejudice of belief or narrowness of doctrine, and yet after it has been so "salted by fire" as to be deeply aware of the mystery of existence. Thus the straightforward literary study of the book proves to be not only the simplest, but the broadest, freest, most natural and comprehensive. By it the great poem is brought in from the remote regions where ecclesiasticism and erudition have forced it to molder, to the wide plains, or rather table-lands, of all men's experience, to dwell with them every day, a vital and upholding influence.

From such a literary approach every part and procedure of the poem gains a new and transfiguring significance.

Take the great personage in which all the storm of word and action centers, the patriarch himself. "There are great personalities," says the writer already quoted, "who march through history with voices like a clarion trumpet and something like the glitter of swords in their hands. . . . Contact with them warms and kindles the mind." The remark applies not only to the world of actual fact but to that truer history which we call literature. Prometheus and Edipus, Lear and Othello, are real and vital existences to us, teaching us by their great experiences no less truly than if we could visit their birthplaces and record their lives. So is Job the Hebrew Prometheus; and the greatness of his patience, the sublimity of his allegiance to the godlike, are affected no whit by the question whether we can find that city of the Hauran where he sat with the elders in the gate or not. It is as a great epical hero that he lives for us and for history. "Ye have heard of the patience of Job, and have seen the end of the Lord," was St. James's lesson from the book; it may stand as the great object-lesson for the ages: as Othello stands for a noble heart tortured by jealousy; as Macbeth, in a manner wholly apart from his historical existence, stands in Shakespeare's pages for an ambitious soul dallying with and yielding to temptation. In such a gallery of great lives and passions the patriarch of Uz is to be counted among the most eminent. In calling him an epical hero I am not touching the comparatively idle question whether the poem is epic or dramatic. That question belongs to the outworks of the study. But what is of central importance is that here we have a man like ourselves, giving utterance to our most agonized thoughts, fearlessly approaching the mystery that encompasses us all, and conquering therefrom a character, a strength of honest manhood, that once gained may always stand the needy world in good stead. Such a conception as this is epic, whatever the outward form of the poem; the hero, with his words and acts, builds a veritable epos for the centuries to enshrine among their great spiritual possessions.

Take again the action of the poem, the melody, so to speak, that most deeply determines its significance. An unduly narrow view that is which regards it as a religious debate on the question why God allows the righteous to suffer—a view that raises the action no higher than the dogmatic standard of Eliphaz and Bildad and Zophar. But there is a great conflict of character going on, an action uttered between the lines which is sublimer than they have souls to see. It is the battle between the seeking for self and the seeking for the divine, between service for wages and service for love. Job on his ash-heap, in darkness and misery, groaning with disease and deserted as an accursed being by friends, remains absolutely honest with himself and loyal to his ideal of the godlike, even against God himself as it seems, until his faith battles its way to victory in the survival of good and right beyond the tomb. Thus in pain and conflict is discovered the great Newtonian law of the spiritual life, that the true service of God is not work for reward; it is a heart-loyalty, a hunger after God's presence, which survives loss and chastisement; which, in spite of contradictory seeming, cleaves to what is godlike as the needle seeks the pole; and which reaches up out of the darkness and hardness of

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this life to the light and love beyond. In the presence of such an action, the mere debate on the question why the righteous suffer is so small a part that it sinks to insignificance; it is only the wordy vehicle whereby the littleness of men, their false dignity, their hidebound traditions, their dogmatic intolerance, their vanity of knowledge, beat against the great rock-soul of the patriarch as he wages his battle for disinterested love. This central theme is for all men; in it is vitally involved the spiritual evolution of manhood. An epic for the world it is, therefore, not for theologian or scholar or Jew or Christian alone; a song for humanity, with the largeness, the sanity, the sublime beauty of universal literature.

An eye that so clearly discerns spiritual things as does that of the author of this Book of Job may be expected to look out steadily and truly into the world of nature. Accordingly we find here some of the greatest nature-poetry ever written—poetry that reveals a keen eye for the beautiful, and especially for the sublime in the world, for the wonders of the rocks and the wildness of the wastes, for cloud and snow and hail, for the power and wisdom displayed in animal life, for the grandeur of the seas and the heavens. Ancient and solemn the diction, but underneath it is a spirit of accurate observation, of unconventional fidelity to fact, which we too lightly think was first brought to expression by Wordsworth and Tennyson. In it all, too, is an insight which pierces beyond the phenomenal to the divine soul of all things; so that it is like nature as viewed by a celestial visitant, who sees not the mere outside, but those inner qualities that are struggling to make themselves visible though our muddy vesture of decay. It is the true nature-poetry, because it sees the world of nature folded in the arms of its Creator and everywhere obedient to his will.

In the same way the spirit of poetry, of the universal human heart, pulsates in all its approach to the greater mysteries of life and death. In the theme that forms the profound undertone of the world's most solemn literature—the theme of that Power which holds us in a grasp unevadable, which casts down and builds up, slays and makes alive as it will—the heart of our author beats in unison with the heart of the world, giving no oracular utterance as from the mountain of absolute revelation, but sending forth the cry of those who see through a glass, darkly, blinking nothing of the terror and the dread, yet in the face of it all assuming that attitude which best befits us as we enter the cloud, and which, for life and character, is the true solution of the world's enigma. It is much that from the depth of inexplicable mystery one voice has learned to say, "I know that my Redeemer liveth." No greater utterance has ever illumined the pages of literature.

Such is a hint at some of the things which the Book of Job reveals when studied as a monument of the world's literature. Its melody is solemn and sublime, requiring the chastened ear to hear; but, rightly heard, it strikes the deepest chords of the human and the divine.

Inequalities in the Human Condition

A Meditation

By the Rev. Amory H. Bradford, D.D.

Down there among the rocks on the almost perpendicular side of Monte Generoso is a woman picking berries. They are few and far between. A little further, in a still steeper place, another woman with a sickle is cutting grass, which is so sparse that it has to be severed almost spear by spear. Watch her. After a while she binds all in a huge bundle larger than herself, and, getting below it in some way, manages to lift it on to her shoulders, and then, with sickle and rake in her hands, climbs where a chamois might well be dizzy. A dreary life for a human being! It is worse than an animal's existence, for in the woman is self-consciousness. Not far away, in the hotel, are other women; their features are fair, their clothing rich, their hands soft and covered with gems. That woman, for instance, with coal-black hair, and face fair as the morning, has a fortune in precious stones on those little hands of hers, and from morning until night she does nothing but rest, talk, read under the trees, and languidly look at Monte Rosa and Lago Lugano. And those women are sisters! How strange! Sisters! and yet they never meet; and one works harder than the oxen, and the other hardly works at all. Is there not something wrong about this? If these women are sisters, ought they not to recognize one another? and is it right that one should carry loads fit only for a horse, while the other never feels the pressure of a burden? Are not those teachers mistaken who tell us that the present social order is the best, and that each person gets what he deserves in this world? That woman with the coal-black hair and the diamonds may think this the best social order, as she sips her coffee under the pine-trees, but what are the thoughts of her sister with the load of hay on her back, which she wearily carries to the home which is at once barn and dwelling?

And yet there is another side to this question. On the road to Generoso Kulm yesterday sat a peasant on a rock. His clothing was coarse, and his face brown as the sides of the mountain. He held in his hands a pink, and was studying it with the exquisite wonder which is sometimes seen in the face of a sensitive girl as she looks for the first time on the Sistine Madonna. I pitied that peasant until I saw his delight in the flower, and then thought of the man at my side—a strong, noble fellow, rich, cultured, dressed in the height of fashion—who was wandering here and there, and carrying everywhere a breaking heart. Two years ago he buried his young wife, and since then has been desolate indeed. While I look at Monte Rosa, he looks beyond with "a nameless longing and a vague unrest;" while the peasant revels in the sight of the beautiful flower, my friend is reminded of the fact that it was *her* flower. Of the two men, that peasant with the rough clothes and ugly shoes is the happier. That woman with the load of hay may have carried a song in her heart, while the woman with the coal-black hair may have concealed some awful grief behind her face so fair. And yet, while the inequalities in life may be more apparent than real, who can doubt that something is wrong while those who work hardest have least, and often those who never work revel in luxury? Some way, that woman with the diamonds ought to make the woman with the load of hay on her head appreciate that they are sisters; and some way those who have more than they need ought to make larger and brighter the lives of those who have but little.

The better social order will never come in any mechanical way; it will come when the rich man with the broken heart gets into fellowship with the man whose only delight is a wayside flower, and the woman with the diamonds and no work proves herself the sister of the woman who cuts hay in the places where chamois might fear to go. Not more laws, but more love; not new institutions, but finer and truer sympathy; not force, but brotherhood, will change the inequalities in the human condition which now are so terrible. And, after all, those inequalities are not so great as they appear, since the peasant with the pink was happy and the rich man from London was miserable; since the woman with the hay could "warble" as she worked, and the woman with the diamonds seemed only a doll.

Monte Generoso, August 27, 1894.

He who would be a great soul in the future must be a great soul now.—*Emerson.*

People are usually willing to do their duty, but they do not like to do too much of it.—*Anonymous.*

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—*The Freeman.*

All great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest.—*Emerson.*

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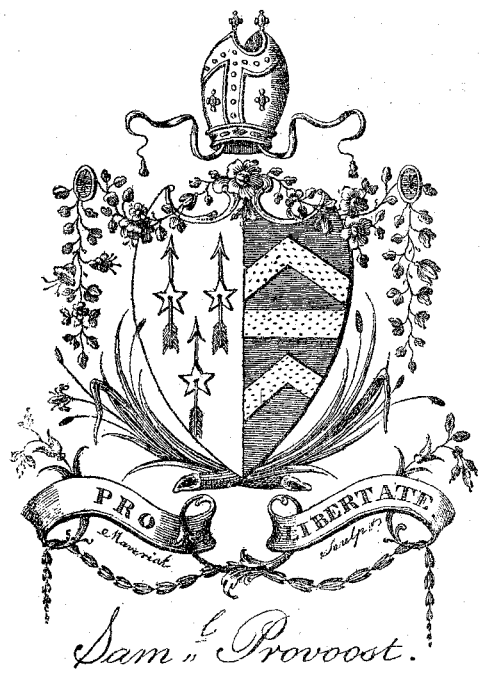
American Book-Plates[1]

By E. H. Bierstadt

The literature of Book-Plates grows apace. But a few years since and the works of Paulet-Malassis in French, and the Hon. J. Leicester Warren (Lord de Tabley) in English, were the only books to which the amateur and collector of book-plates could turn in search of instruction or guidance. What else had been written on the subject was scattered through the pages of old magazines, difficult to seek and inadequate when found. And yet there was a rapidly growing body of people, book-lovers and book-collectors in the first instance, who were also interested in and collectors of these unconsidered bits of paper, the humble adjuncts of books. In 1891 they came together and organized the Ex-Libris Society of London, and since that date have published a monthly journal devoted to the study of their favorite hobby. They have found imitators in Paris and Berlin, and the past four years have seen such a succession of books and pamphlets issuing from the presses of England, France, Germany, and Sweden that it is difficult to keep pace with them. The latest accession to their number is the handsome volume whose name we have placed at the head of this article, and which constitutes the first serious attempt at a systematic and complete description of American Book-Plates.



The mere fact of the existence of so many books on one subject is evidence enough of the interest which that subject has for many readers. But in the long roll of general readers the number of those who are interested in such a special subject must be comparatively small, and we have no doubt that many are still ignorant of what book-plates are, or why they should have so many books devoted to their description.

Briefly, then, by the term Ex-Libris or Book-Plate is meant the engraved or printed label which the owner of a book pastes on the inside of its cover to indicate its ownership. Nearly every one has seen the printed label pasted inside the books of a circulating library giving the rules and regulations which are to govern its use. That is a book-plate in its simplest form. The owner of a private library, however, requires something different. His taste may be satisfied with his name alone, without any ornament, perhaps his visiting-card printed on thinner paper. He may prefer his coat of arms, if he is entitled to bear arms, with the shield, crest, motto, and name engraved simply or elaborately as he may choose. Or, discarding heraldry altogether, he may have his book-plate pictorial or allegorical, making it symbolical of his profession or tastes.

The use of book-plates was probably derived from the older custom of stamping in gold the leather binding of a book with the arms or name of its owner—a custom that has not wholly gone out of fashion even now. Many of the wealthier collectors of to-day still follow the example set by Jean Grolier, and adopted by all the earlier collectors, of having their books ornamented with their arms or initials stamped in gold or painted and inlaid with different colors of leather. For the more humble possessors of books it was an obvious step to have their arms or name printed on a paper label and to paste it within the inner cover. The plates that can be safely attributed to a date earlier than 1700 are comparatively few. Doubtless many existed which have been destroyed by the ravages of time, but enough remain to show that their use was widespread from the beginning. The earliest plate known is of German origin, and is attributed to about the year 1450. It is, therefore, as old as the printed book itself. The earliest French plate known is a simple typographical label dated 1574. Cardinal Wolsey has the honor of being the first English owner of a book-plate, only one copy of which is now known. It probably belongs to the period between 1515 and 1530. The earliest English plate bearing a date is that of Sir Nicholas Bacon, 1574. The greatest artists of all times have not disdained to turn their attention to the designing and engraving of book-plates, and the names of Albert Dürer, Lucas Cranach, Boucher, Chofford, Eisen, Gravelot, Faithorne, Vertue, Hogarth, and Bewick testify to the interest they have always excited, and afford the modern amateur reasons enough for collecting and preserving these personal relics of the past.

The art of the book-plate has generally followed the prevailing art of the day, so that it is possible to determine the approximate period of any example from the style of its design and engraving. The work of the Hon. J. Leicester Warren (Lord de Tabley), "A Guide to the Study of Book-Plates," London, 1880, was the first systematic attempt to classify the various styles of English plates, and the system of nomenclature which he presented has since been generally followed. The "Early English" comprise all plates from their first use down to about the year 1700. The plates of this period are simple armorial, showing a plain shield, helmet, and crest with mantling. They were followed by the "Jacobean," which lasted until about 1735, and were succeeded by the "Chippendale," which continued to be the favorite style until well toward the end of the century. Then in turn came the "Ribbon and Wreath," the "Pictorial," the "Allegorical," and then chaos. Most of the plates of the earlier years of this century are plain armorial—stationers' work with which art has no concern. But the recent revival of interest in the subject has stimulated the artists of Europe, England, and the United States into producing plates that vie in beauty with the best engravings of earlier times.

Americans, as being a part of the English-speaking race and deriving their books and literature from England, have followed the lead of the English in the matter of book-plates, and what has been said of English plates applies as well to American, the styles of one being the same as the other. Only, the writer of a book on American book-plates

[1] *American Book-Plates: A Guide to their Study, with Examples.* By Charles Dexter Allen. With a Bibliography by Eben Newell Hewins. Macmillan & Co., New York.

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has an easier task than his transatlantic brother, for, our country being younger, and the owners of libraries, especially in our colonial period, being fewer, he has naturally less material to work on.

Mr. Allen's book is written for the advanced collector. He has taken it for granted that his readers know what book-plates are and are somewhat acquainted with the history of their use and development. Such a reader has already on his shelves the works of Poulet-Malassis, Bouchat, and Hamilton on French, Warren and Castle on English, and Warneck on German book-plates. Mr. Allen's book will find a place beside these. The study is still young, and doubtless many of his theories and conclusions are destined to be modified by further researches. An open field for such researches lies in the history and records of the early American engravers, which form one of the most interesting chapters of Mr. Allen's book, and about whom so little is known. Perhaps the most valuable portion of the work consists in the detailed description of 995 early American plates. The author has done his work so well here that later discoveries can only add to the list, and detract nothing from its value.

The book is copiously illustrated with facsimiles, and is furnished with a complete index, making it easy of reference.

Hearing with the Eyes

By S. Millington Miller, M.D.

Some ten years ago a paper was contributed to a learned society's proceedings by that distinguished inventor, Dr. A. Graham Bell. He explained at length the very curious results (statistic) of his special investigations showing that the manual method of instructing the deaf, which naturally rendered them a class by themselves, was creating a deaf and dumb species of the human race. Mr. Bell's figures indicated that thirty-three and a third per cent. of the children resulting from the union of deaf men and deaf women were born deaf, and were therefore congenitally dumb.

Dr. A. L. E. Crouter,
Superintendent Pennsylvania Institute for the Deaf and Dumb.

Much more conclusive and exhaustive figures, enforcing even more unequivocally the same conclusion, have been secured since then, and were intended for publication; but the gentleman in whose hands they were placed has not used them himself, and has not so far seen fit to permit their use by others. He is a believer in the manual method of the instruction of the deaf, and may naturally feel that the statistics which he holds form a grave argument against the very *raison d'être* and permanence of that method. (It is but fair to this gentleman, Dr. Fay, of the National Gallaudet College in Washington, D. C., to add that he has lately written to the Philadelphia "Press" disclaiming any intention to delay or obstruct, and promising the early publication of this interesting matter.)

The oral system of instructing the deaf enables them to read speech from lip and tongue movements, and teaches them to converse in a fairly modulated voice with the world at large. The manual method supplies a medium (the single-hand alphabet and conventional or pantomimic signs) by which the deaf may understand and converse with each other and with their teachers, but it renders them no further aid than the writing-pad in their efforts to understand the general public, or to carry on an interchange of thought with it.

When it is known that one in every twelve hundred units of population is deaf, and that fully two-thirds of this total (36,000—that is, one in every eight hundred) are either born deaf or become so under two years of age, and are therefore dumb, so far as articulate speech is concerned, it will be plain that it is a matter of National sanitary importance that this unfortunate class should receive such instruction as will at once best develop their minds and least isolate them from their fellows.

There have been several methods devised for instructing the deaf. The oral method was first invented in Germany by Samuel Heinecke about the time of the French Revolution. It had already been introduced into Spain in the sixteenth century by Ponce-de-Leon (no relation of the great discoverer, so far as known). The Abbé de l'Épée invented and taught the symbolical sign system in France at approximately the same date. This system consisted entirely in a natural and conventional series of mimical and symbolical signs. Savages in the earliest times conversed with each other and with strangers largely by means of pantomimic signs. The Frenchman shrugs his shoulders when he desires to convey indifference; we nod our head to indicate "yes," and shake it to signify "no;" we draw our shoulders together and shiver to show that we are chilly or cold. The Abbé de l'Épée adopted all these natural signs, and added others of his own invention which should stand for words or ideas. Taken together they formed his system.

The double-hand alphabet originated in England. It has never obtained any foothold elsewhere, and it is not by any means universally employed even there. Jean Paul Bonet originated and taught the single-hand alphabet in Spain in the first half of the seventeenth century.

There is a school in Rochester, N. Y., where the single-hand alphabet method is taught to the exclusion of everything else. Other manual schools teach a combination of the most expressive and concrete signs which have survived from the system of the Abbé de l'Épée, together with the single-hand manual alphabet. By means of the more or less arbitrary letters formed by the fingers after this alphabet, words are spelled and sentences so constructed. These letters are not in all cases like the letters of the copy-book, even when carefully and slowly formed, and when rapidly constructed they fail to convey the least idea to the spectator who is not an adept in the method.

Reading, writing, spelling, arithmetic, geography, and other English branches are taught alike in oral and manual sign schools. The only difference between the two is that articulate speech is inculcated in one and *not* in the other.

The oral system teaches the deaf to *speak*. In a sign-school articulate speech is regarded as an *accomplishment*. The deaf child is taught to speak primarily by accustoming the eyes to distinguish and remember the movements of the lips and tongue which accompany, or, more properly, produce, the vowel and consonant sounds separately, and then that longer or shorter series of lip-movements which together form words and sentences. To assist in this education the pupil is taught to hold one hand upon the throat and the other upon the chest of his instructor, in order so to note the various and different vibrations accompanying the various letter or word sounds, and to place his hands in similar positions upon his own body while trying to imitate these sounds. If necessary, the instructor teaches the child how its lips and tongue

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are naturally fixed while these sounds are formed, by drawing the proper positions of the organs on the blackboard, or, in some cases, by digital manipulation of the child's lips, tongue, etc.

But when the child has grown able to articulate sounds and words by watching the movements of the instructor's lips, it has not yet learned to speak the English language. The objects whose names it has learned to *sound* are then pointed out to it in connection with the articulation of the name. At the same time the object itself, its written and its spoken name, are all frequently brought into close association, until the child remembers not only the sound of a name, but also its proper application. This is the task imposed upon the instructress of the first year's classes (a class usually consists of from eight to ten children), and it demands endless patience and tact. The teacher must first make the children fond of her. In the second year the child's vocabulary is increased by similar methods, and it is taught to write short letters and essays, and to describe in writing on its slate actions performed by the teacher.

In later years the various English branches are taught so that at the end of twelve years the boy or girl can speak distinctly, write and compose correctly, and is possessed of all the accomplishments instilled at a regular school.

He who goes through one of the great oral schools sees children who can read the lips when the mouth of the speaker is turned away from them and they command only one corner of it with their eyes; who can thus read readily long and involved sentences rapidly spoken; who can even decipher the words uttered by speaking lips from their shadow thrown sharply on a white wall. Not all the graduates can do this, by any means, but it gives a fair and not an exaggerated idea of the ultimate possibilities of the system, and shows how completely and triumphantly one sense may be rendered able to perform the functions of two.

If these things be true, it must also follow that it would be possible for a gifted graduate of an oral school to enter a regular technical school or college, sit in the benches with those whose senses are all perfect, *hear* what the professor says from watching his lips, and finally graduate and take a degree. Indeed, the names and addresses can be given of men and women now resident in this country who were born deaf, taught at an oral school, entered a regular college, and graduated therefrom with high honors. What I have cautiously hinted at as a possibility has, therefore, been actually done in well-authenticated cases.

There is a college in Washington, D. C., supported by the National Government, and known as the Gallaudet College for the Deaf and Dumb. Its President is a descendant of that Dr. Thomas Hopkins Gallaudet who started the first school for the manual instruction of the deaf, at Hartford, Connecticut, in 1815.

This later Dr. Edward M. Gallaudet has so far conducted the Washington College by purely manual methods, but at a meeting held at Chautauqua the past summer he publicly expressed a willingness to complete in future the education of oral students sent to his college by purely oral instruction. This high authority's concession to the new method may, therefore, be regarded as a very significant straw in determining the direction of the wind.

There are some eighty schools in the United States devoted entirely to the education of the deaf. The pure oral method obtains in only twenty per cent. of this total. The first oral school in America was started in 1866 by Miss Harriet B. Rogers, at Chelmsford, Massachusetts, but was subsequently moved to Northampton, Massachusetts. In 1868 Dr. Philip G. Gillett, the then Superintendent of the Illinois State School, introduced speech-instruction into that institution. The Pennsylvania Institution began instruction in articulation in 1879, and introduced the entire oral system in 1882.

There are two distinct departments in the last-named school—the manual and the oral. In the first speech is developed and made the medium of all instruction. In the second the manual single-hand alphabet and signs constitute the medium of communication and of instruction. The students of these two departments are kept isolated as much as possible, holidays never falling on the same days in the two departments. There are 265 pupils in the oral and 195 in the manual department. Since the session of 1892–93, all incoming students have been placed in the oral department, and transferred to the manual only when oral methods have been found insufficient for purposes of mental development. Very few such cases occur.

The Illinois State School for the Deaf and Dumb is the largest in the world, having over five hundred pupils. Next in point of numbers is the Pennsylvania Institute for the Deaf and Dumb.

The claim made by the believers in the newer and more advanced oral method is that it is also more direct. This word *directness* is, in fact, the very pith of the oralist's argument, so far as a method of instruction which brings teacher into the quickest possible accord with the pupil is concerned.

But when the orally instructed deaf child leaves its school, and finds itself thrown among those who are not similarly affected, the superiority of its past education in its present environment is all the more overwhelmingly demonstrated. It meets the world at large on an equal footing. It can hear the normal speak, and answer them back in coherent, articulate words. All the duties of life can be accurately and promptly performed without any necessary discrimination against it, and in the company of those who hear. And the tenderest relation of life may be found in the general ranks of society, and a happy union result without any disability. The manual graduate can make himself understood in the midst of a general conversation only by means of a writing-pad.

No More for Me

By William H. Hayne

No more for me the sacred light
Of home shines far o'er land and sea,
And love rebuilds one shattered shrine
No more for me!

No more for me the breezes blow
Through sylvan haunts of bird and bee,—
The wild rose and the jasmine bloom
No more for me!

No more for me the thrushes trill
Or wood-doves moan along the lea,—
The flute-like streams in music flow
No more for me!

No more for me the cheerful wren
Calls to her mate in rhythmic glee,—
The mocking-bird in moonlight sings
No more for me!

No more for me the redbird's wings
Light harmless fires in bush and tree,—
The bluebirds pipe through lyric throats
No more for me!

No more for me the partridge whirs
Through forest vistas wild and free,—
The lark uplifts his feathered gold
No more for me!

No more for me "the morning hills"
Point skyward as the vapors flee,—
The pines in ceaseless pathos sigh
No more for me!

No more for me a mother's love
Guides wandering feet o'er land and sea,—
That heavenly beacon burns on earth
No more for me!

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The Home

The New Structure

The last weeks of the year are provocative of more emotions, more anxieties, more doubts and resolutions than all the rest of the year combined. As the triune holidays approach, memory is active; scene, incident, event, are recalled by the anniversaries of time. The yearly financial accounts compel attention; the day of reckoning is near at hand. Borrowing in advance from next month's allowance cannot continue, and expenses, income, and balance or deficit, must meet face to face in settlement. Never does one's judgment seem so poor and feeble a thing as now, when the day of reckoning comes. The decisions of the new year, now old, were so positive in wisdom and righteousness! Results show them to have been honeycombed with short-sightedness, prejudice, self-will. Resolutions that were giants in promise prove pygmies in performance. We seem to sit down in the midst of débris that must be used again in construction. The architect who can recognize beauty and fitness in what to the untrained eye is rubbish, is the man who justifies his training. He who sees possibilities where the superficial observer sees only destruction is the man who redeems life; who saves the salvable; who cultivates the possible, and makes the probable a reality.

He who sits at the closing of the year with heart bowed low because of a sense of defeat, and consequent discouragement, has lost a battle because he did not know how to fight. If the defeat, partial or entire, does not show him how to plan the coming battle, then the future may well be hopeless, for he has failed to get that which enriches life—knowledge through experience.

Out of the débris erect the new building; place the stones that have fallen on the solid foundation of strength and knowledge gained, cementing each in its place by patience and courage, so that it may withstand the elements that play in each man's life.

The State Federation of Women's Clubs

By Helen H. Backus

The General Federation of Women's Clubs has done splendid service in rousing local pride, and has stimulated club members to better work. The National Federation preceded and assisted the stimulating co-operation required for the World's Fair. The records and mechanism of the latter are now largely available for State organizations wherever formed. And to the National Federation are all women indebted for the impulse that made State Federation possible, with all its rich opportunity for exchange of interest and sympathy. Large and small clubs, rich and poor clubs, experienced and inexperienced, have now a common meeting-ground in their own States.

The New York State Federation recently organized has aimed at combining the minimum of formal organization with the maximum of incitement towards practical co-operation. Thirty-six clubs participated, and enthusiasm and good feeling are said to have marked all the proceedings. The widest inclusion is made in the article concerning membership, which stipulates only that constituent societies of women shall be without sectarian or political bias, and organized on broad and human lines. This Federation will aim to bring into relations of mutual helpfulness alumnæ associations and working-girls' clubs, professional leagues and literary societies, press clubs and philanthropic bodies. To this end its promoters desire that groups of related societies may soon be formed, bringing into clear definition and general understanding the kindred aims of all workers toward desirable ends. The relation of the State Federation towards the General Federation is carefully guarded by making the State Chairman of Correspondence the connecting link between the two bodies, and a member of the State Executive Board.

Serious responsibilities devolve upon the officers intrusted with the first embodiment of this large ideal. Many crudities and vexations must be expected to attend the first association of so many diverse minds, temperaments, tastes, and prejudices. The infant giant born of the desire to "lend a hand" must often remember the associated motto, "Look forward, and not back; out, and not in; up, and not down." But back of the State Federation is the General Federation, with its rich harvest of liberal thinking and generous ambition; back of that is the womanly zeal for self-culture nourished by a quarter-century of intellectual freedom. As a guerdon of ultimate success these allied workers can point to many a hard-won victory which isolated groups of women have won in hospital and reformatory, in home and school, in city ordinance and factory law. The perseverance of the individual has triumphed over newspaper ridicule, financial stress, political contempt, and social narrowness. What may not the might of sympathetic numbers accomplish?

Maine, Iowa, Kansas, Missouri, Illinois, Massachusetts, and New Jersey have already organized in like manner, each State seeking to develop its own characteristic field. New York must meet the problems of the older communities, of the more complicated social order. It has begun in the true spirit of democracy, and rests upon a firm basis of sound economic principle. It will promote and not diminish the spirit of womanliness; it will nourish and not impoverish home life. It should mightily replenish that stream of new loyalty which has this autumn quickened the sons and daughters of the Empire State.

Is Co-operative Housekeeping a Failure?

By Katharine B. Davis

The answer to the question, "Is Co-operative Housekeeping a Failure?" will depend upon the point of view of the student of the subject. If that person be a tired housekeeper, driven almost to desperation by the present unsatisfactory conditions; if she has looked around to find encouragement in some precedent before taking what seems to be a leap in the dark, and if she has found, as she undoubtedly has, that there is no place in this country where a complete plan has been successfully carried out for any great length of time, she will answer, "Yes, it has been tried many times, and it has always failed." She will fold her hands and submit to what seems to her the inevitable.

If, on the other hand, she is an enthusiast, she will see in these same failures only necessary experiments, each of which brings her a step nearer the goal. Her answer will be as emphatically, "No."

If she is simply an onlooker, with no vital interest in the matter, she will probably say, "Not proven."

The last answer is perhaps the correct one. It is too early yet to say whether co-operative housekeeping will prove eventually a success or a failure. Heretofore it has failed, but there have been good reasons for the failures, and they do not seem to be of such a nature that they cannot be avoided in the future.

A woman who has given considerable attention to the subject, and spent much time in investigating what has already been done, writes in a private letter: "Could the world be filled with perfectly *reasonable* and *responsible* human beings, it might be a great success just here and now." She touches upon the vital point in all of the failures. Sad to say, people, and especially women, have not yet learned to co-operate harmoniously. They are unwilling to yield personal inclinations, tastes, and prejudices,

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particularly when the sacredly cherished traditions of the culinary department are concerned. This defect in human nature is the greatest hindrance to successful co-operation, as a practical difficulty, and increases as the scale on which the co-operation is to be carried on increases.

If the families of a neighborhood wish to venture an experiment, success attend them! But let them first look well to their "reasonableness" and strength of will.

Aside from this "original sin," which seems to make co-operation so much more difficult than autocratic rule, there are no unsurmountable obstacles in the way of success, providing there is an intelligent understanding of the ends to be accomplished and of the means to be used in order to attain those ends.

A letter was received by the writer asking for a complete financial statement of the cost of co-operative living, including laundry, for six families, comprising twenty-four individuals. Doubtless the editors of the household departments of our leading papers are in constant receipt of such requests. The inquirers do not realize the difficulties in the way of an intelligent and accurate answer. Without a detailed knowledge of the circumstances, the scale of living proposed, the amount of money available for apparatus, the situation of the homes with respect to each other, and many other items, no satisfactory estimate can be given.

Mrs. Coleman-Stuchert, of Chicago, has studied the subject carefully, and has prepared a complete plan of co-operative living, which can be adapted to meet the needs of people of varying income. This plan has never been put into actual operation. So far as the theory is concerned, no fault can be found with it, and only trial can disclose faults of detail. It avoids many of the rocks on which most experiments have split. It is adapted for a city or large town, but would necessarily be greatly modified in a village or in the country.

Mrs. Stuchert provides for the erection of a block of houses around an open square, which contains kitchen, cold-storage, laundry, and buildings for heating and lighting plants. Each family is served in its own house, thus interfering in no way with the private family life, while the modern scientific appliances make it possible to place the food upon the table in as appetizing a condition as if prepared in a private kitchen.

According to her estimates, for a family in moderate circumstances, an eight-room house will cost its owner $2,800. The current expenses, including light, heat, insurance, taxes, and services, would not exceed $15 per month. First-class table board would be $2 per week per capita, and the laundry-work not over 25 cents per dozen pieces.

In most cases the people who have generally undertaken to do their housework on the co-operative plan have not felt like putting a large sum of money into a proper "plant." They have adopted makeshifts in place of absolute necessities, and the result has been disastrous. For example, in one city, the experiment of a co-operative kitchen was undertaken by a number of well-to-do families. As it was "only an experiment," they did not wish to invest much money in appliances for delivering the meals to each dining-room in a hot and appetizing condition. Ordinary tin wash-boilers were purchased, one for each family. Into these were put the meals, each dish being placed in a tin can. The result was that by the time the food was brought to the table it was quite cold, as might have been expected, and the experiment was given up, and co-operative housekeeping pronounced a failure. This difficulty, at least, might have been avoided.

In many instances the ladies of each family have undertaken to supervise the menu and purchase the provisions in turn, each serving a week. This is seldom as satisfactory as to give entire charge to some competent person. In the present state of knowledge few women have precisely the same ideas of economy and judgment in purchasing, and few are so strong-minded as to refrain from unfavorable criticisms of another's methods where their own personal interests are involved.

Another difficulty in experimenting on a small scale is the widely differing tastes in families of the same social circle. The food cannot be furnished economically to six families if each family wishes a different menu. The same families, if driven to live in a boarding-house, will submit to much greater unpleasantness before they rebel against the table than they will if they have a hand in the direct management.

Up to the present time the most thoroughly successful experiments in co-operation in this country have been those conducted by individuals rather than by families. The Jane Club connected with Hull House in Chicago is a notable example of what can be accomplished in the line of a co-operative home by young women who earn their own living. In this Club about forty girls have the comforts of a cheerful, pretty home and a good table, managed by officers elected from their own number, for which they pay about $3 apiece per week. A cook and two assistants are able to do all the work of the house except the bed-making, which each girl does for herself.

The success of this Club has led recently to the formation of a similar club, near Hull House, for young men.

A co-operative laundry is started more easily and is more likely to be successful than is the kitchen. Any community wishing to make a beginning would do well to undertake that first.

The writer wishes by no means to discourage co-operative housekeeping. On the contrary, she firmly believes that it is the housekeeping for the future. At the same time it is well for any community desiring to try the experiment to realize the difficulties from the first.

The answer to the question, "Is co-operative housekeeping a failure?" cannot be given until a thorough trial is made of some such scientific plan as that proposed by Mrs. Coleman-Stuchert.

An Answer to a Question

"What Can be Done to Make a Little Girl in Love with Health?"

By Mary Taylor Bissell, M.D.

In these days, when out-of-door life and healthy sports have become fashionable for girls of all ages, the morbid and introspective child, happily, is not a common spectacle.

Memoirs of Charlotte Elizabeth and of her pallid kin, who loved melancholy tales and darkened chambers, and died at an early age, never having known a day of hearty, rollicking childhood, are not popular reading with the children of the twentieth century, and it is a healthful sign of the times that this is a fact. The tendency to robustness, or at least the admiration for it which is noticeable among girls to-day, is certainly encouraging to all who care for a healthy mind in a healthy body.

Occasionally we meet a child, however, who, either from unfortunate surroundings or from an inherited morbid temperament, has returned to the old abnormal notion that ill health is attractive, and who surrounds invalidism with such a sentimental interest that her whole ideal of life is colored by this feeling. How disastrously such a state of mind must react upon the child's own health, mental and physical, it is easy to imagine.

Such an instance fell under our notice of late. The little girl in question had been intimately associated with an invalid relation whom she greatly admired, and had fallen into the habit of imitating her ill health, with the most unfortunate results upon herself.

The question, "How can we make her in love with health?" was anxiously asked by her family. It is a question that might suggest many a sermon on the value of prevention rather than cure, and of the necessity for surrounding young and impressionable people with an atmosphere of healthful interests that may fill their minds too full to leave space for morbid thoughts.

It is very clear that the remedy for such a condition must be a radical one, for the whole ideal of existence in such a case must be gradually changed and differently colored until it gains a normal tone; and such a task can be accomplished only by patience, intelligence, and tact.

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Some of the means by which this could be brought about are perhaps equally applicable to the prevention of the morbid state in the first place.

Perhaps the first and best prescription for such a case would be a dose of absence from home. A vacation is a great means of restoring the proper perspective to life in the case of adults; and, under proper conditions, it will, unconsciously to them, serve the same purpose with young people. Too near a view often distorts the vision; too much petting enervates mind and body alike.

One of the best things that could be done for our little morbid charge would be to allow her to spend a few months in the family of a wholesome, happy woman who possessed the requisite tact to hold the balance between the judicious neglect and necessary attention that children require. Such a visit should be represented as a privilege, not as a means of discipline. The element of good health in the home of the proposed hostess should have special weight in such a plan, opening as it does the way to pleasures and activities impossible to the delicate or the invalid. Insensibly, new ideals of life and a new sense of proportion will come into the child's mind in such an atmosphere, although she may not realize the subtle change that is coming over her; and the influence of a healthy, attractive woman who is interested in the affairs of life as she should be will be farther-reaching than the reading of a dozen books.

Next in our scheme we should try to open to her some of the wonders of nature. Do it with system and intellect—nothing less will touch her interest. Let her learn about botany as it is delightfully taught nowadays. Give her a teacher, a microscope, and two or three attractive books like "Colin Clout's Calendar" and Grant Allen's "Colors of Flowers," and she will find such wonders in color and shape and so many cunning designs in nature that the genuine interests will drive out the morbid fancies. If her mother or brother or guardian cannot do this for her, pay the right person to do it. College graduates who would gladly attempt this, men and women, are plenty in most of our country places in the summer-time, and can easily be procured in the larger towns. Or the study may be that of the stars and their wanderings, conducted not in a desultory way, but as a genuine study for every month in the year.

These things have brought sanity to many an older and more perplexed brain, and their influence is deep and lasting.

As a third resource, let our little charge be systematically taught some physical accomplishment. In the summer-time swimming lessons may be made the business of importance, or learning to row a boat in good style; a bicycle or a horse may be provided for the other seasons. Let her see other girls who are healthy and natural successfully performing physical feats, and praise them to her for doing it.

The love of approbation is a natural incentive to do well, and may in such a case as this be the first stimulus to the healthful occupation of mind and body.

The ways and means for changing the current of thought in a mind inclined to morbidness must be numerous and varied, but the three already suggested—the provision of some genuine intellectual interest, the pursuit of some physical accomplishment or pleasure, and an absence from old surroundings a reasonable length of time—have proved themselves good medicines all, and capable of working a cure in old and young alike. We need, however, to remind ourselves, especially in the case of young people, that prevention is infinitely better than cure.

A Need of the Day

We are living in the age of electricity, an age in which, in almost any of the fields of mechanics, even of æsthetic mechanics, it is possible to find the talent where "you press the button and we do the rest." There has been received at this office a letter inclosing a tiny, very tiny, booklet, an advertisement telling the receivers that it will be possible for them to give any kind of an entertainment with no concern beyond consulting these experts and paying the bills. Even house-parties—which we had always supposed must be the result of the hostess's tact and judgment in bringing together the right people and managing them afterward—even these are to be left to the social expert. The hostess can become her own guest, as it were. She must do that or obliterate herself, or there would be conflict of authority. Then the eye lights on this subtle sentence: "Information given on all points of social life" by "a woman familiar with social life in New York."

She is necessary. Sudden wealth has made many lives miserable. People of wealth are living in our large cities as lonely lives as though they were in the Great Desert. They dare not launch their social bark, conscious that it will not float successfully on the unknown current. But here is the friendly pilot, who knows rock and quicksand, whirlpool and eddy, shelving shore and the currents to be avoided. Why could not the service be extended, and families taught as families? It would be of untold benefit in many families to have the children taught the proper way of addressing their parents; then it might be well to have husbands and wives taught how to address each other. It is possible, by having object-lessons in manners in families, to minimize the display of bad manners in public. It is appalling, the discourtesy that is shown in families supposed to feel the impulse of refinement. Recently a young man, faultlessly dressed, stood in the room with his mother and some friends. The clock struck seven. The young man walked to the mantel, announcing that he would wind the clock. "Are the hands right?" asked the mother.

"It's seven o'clock," was the response, in that tone that is all too common. The mother repeated her question. A tone of impatience or ill temper was in the young man's voice as he replied: "If you would think, you would know; it just struck seven."

"I am too stupid to think," was the reply, without a shade of rebuke. Our social expert could do good work in that family, which is the type of too many. Yes, we need the social expert.

Our material prosperity is too far in advance of our education and refinement, and we must be educated, leveled up. It requires more than money to make a successful social occasion; it requires brains—brains of a high order; and when not inherited, or, if inherited, not molded to proper form, they must be bought in the head of another. Verily, the social expert has a legitimate profession, and a large, very large, field.

Picked Up

The committee on hygiene and physical training of the Boston public schools has just completed arrangements with the New England Kitchen for the delivery of luncheons at the public schools. The janitors of the schools have had the privilege of selling luncheons to the pupils. The main supply of the lunches, it was discovered, was pickles, and there seemed to be a relation between these lunches and the ill health of many of the pupils; it was evident that the janitors supplied those things that offered the largest amount of profit. The greatest liberty is given the pupil in the matter of lunches brought from home, but lunches sold in the public schools will hereafter be regulated by the committee. The luncheons are sold at ten cents each.

Professor Whitney wrote in reply to a question as to an authorized tribunal on pronunciation:

There is no tribunal authorized to decide whose pronunciation of English is the best; it is a matter of taste, and they who express the most confident opinion about it are the least wise. There is always a certain amount of discordance—say so many per cent., as compared with the accordance—in the utterance of even the instructed and cultured speakers of every language, especially of a language so widely spread as English. Natural causes, in their natural workings, will keep this percentage down to a reasonable figure; and probably one of these causes is the

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intolerance which some people have for modes of pronunciation not their own; which intolerance ought, therefore, to be looked upon with indulgence, though it is hard to have patience with those who show it. . . . When the fountain of youth is discovered, the community of confessedly best speakers of English will be found also.

The addressing of letters is important, if we care to have the letters delivered promptly. Do not address "City"—write the name of the city before the word. It is important, if a letter is addressed to an apartment-house or hotel, to write the name distinctly. Business letters will, if addressed to offices in large buildings, be much surer of delivery if the name of the building and number of the office are on the envelope. Unfortunately, some of our cities have streets, avenues, and places of the same name. This causes endless confusion in the post-office, and care should be taken to write street, avenue, or place after the name. In the States there are sometimes two or more post-offices of the same name, and because of the omission of the name of the county the letters wander about from place to place before reaching their destination. A little care would insure prompt delivery.

Every thoughtful woman at the head of a house considers the strength and time of her servants. There are few things that demand a more positive waste of time than the uncertainty of the several members of the family being at home or not when asked for at the door. The simple matter of changing a card in a frame at the door saves both the caller's and the servant's time. A pad and pencil at the door will make it possible to insure the delivery of a message intelligently. The amount of friction that a pencil and paper will save in a household will never be known until tested. It is said that Mrs. Kendal keeps in every room in her house a slate and pencil. When she makes her daily tour she writes on the slate commendation, criticism, reproof, or calls attention to omissions. The servant whose business it is to attend to the many or single matters receives her directions from an impersonal source, without the intervention of mood or momentary irritation. The servant writes explanation, excuse, or thanks, and makes suggestions, on the other side of the slate. The system, when fully inaugurated, must save a deal of friction.

A Country Home Culture Club

By Clifton Johnson

Half-past seven, Friday evening, came. That was the time appointed for the meeting to begin. It was at the home of one of the members, in a farm-house parlor. Only two of the outside members had come, but it had been agreed that the Home Culture Club, as well as time and tide, should wait for no man, and for no woman either, and the meeting was promptly called to order. While the report of the last meeting was being read there were other arrivals, and the room was presently comfortably filled. The late-comers, according to agreement, walked in without any ringing of the outer door-bell, and disposed of their wraps in the hall and took their places in the parlor as quietly and with as little disturbance as possible.

After business matters had been attended to, the president read some newspaper comments on the life of the poet Holmes, who had died the previous week, and some portraits of him were passed about for the company to look at. A member was appointed to read some of Holmes's poems at the next meeting. Then the company gathered about the piano and sang one of his hymns and "America."

The book selected for club reading was John Fiske's "History of the United States," just published. One of the members brought a portrait of the author for the others to look at. By the time the reading and discussion were finished it was nine o'clock, and the serious part of the meeting was accounted over.

A half-hour of games was then in order. These were prepared and suggested by the people at whose house the club met. This plan of having the home family furnish games had been adopted because it saved the running around of committees and questions as to what was suited to particular houses, and what these houses could furnish in the way of costumes and other material for entertainment.

First the company was asked to name ten animals whose initial letters were A. After that ten animals were called for that began with B, ten with C, and ten with D. There were four district school children present, and they helped name the animals with great enthusiasm. They heard antelope named under A, and they considered it a logical and happy thought when one of them named "cantelope" under C; and one of them was very anxious that dandelion should be put down under D.

The club found itself hard pushed to fill out some of the lists, and had to stop at nine in the case of two of them, and even then had to use such an obscure creature as an albacore, whatever that is, which one of the members claimed he knew of. When the lists were finished they were distributed, one each to the four children. Each child was asked to select some subject from his paper and bring in an essay on it to read at the next meeting, and they cheerfully agreed to do this. The smallest of them could not write, but it was thought that he could dictate to some accommodating elder his ideas about the albacore, or whatever it was he chose to talk of, and therefore would not fail to supply the required essay.

Next the club was mostly invited to adjourn to the adjoining room, and some one "hid the thimble," which the others were informed was a spool of thread. Then followed a search, very simple to those who found the "thimble" quickly, and very puzzling to those who discovered it less readily. The high-school girl member sat at the piano and played soft or loud, according as one of the searchers, who had been picked out beforehand, was far from, or near to, what he sought.

Lastly, there was some acting to illustrate words that rhymed with "few." Acting in this club has always proved a favorite amusement, and to the children, whether as participants or as onlookers, it is wonderfully entertaining. "Stew" was acted, and "pew," and "queue," and "cue." It was an old woman out for a drive with a younger relative who was in a "stew," and she expressed a great variety of doubts about the horse and the road, and finally jumped clear out of the wagon, which was two chairs set together with a waterproof thrown over them. The horse was another chair, turned bottom upwards, with some reins put about the legs of it. To act "pew," a family, all dressed up, filed in as if to church, and sat on the lounge, very sober, and only smiled when they couldn't help it. A Chinaman with an artificial pigtail, who ironed a real shirt with a real flat-iron, and sprinkled the clothes with his mouth, acted "queue." A woman who tried to make her son speak a piece to his Aunt Jane, and had to tell it all to him in fragments herself, acted "cue." All these things took time, and the pointers of the little clock on the shelf got beyond the half-past nine mark before any one realized it. But by ten o'clock the play had ended and every one was on the way homeward.

An Amateur Policeman

By Alice C. Anderson

Had the circumstances been ordinary, Peggy would undoubtedly have grunted and rooted her way through life, unknown to fame and unconscious of any higher call than the pleasurable duty of growing as fat as possible, until the lapse of time should bring her to her natural destination in the pork-barrel. Her achievements as policeman were not, therefore, the result of a natural inclination, but rather of the shaping power of circumstances, which will presently appear.

Mr. Timothy O'Towle had an inborn love of pigs. He was accustomed to say that "a pig was about as harnsome an animal as he knew of." After a few hints of this kind, Deacon Gillespie, for whom Timothy sometimes worked by the day, made him a present of the smallest pig in his

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litter—the runt, as it was called. Timothy was delighted. He carried the pig home in his arms, and his wife cuddled it in her apron throughout an entire evening. After that, as it was not considered quite respectable in the village to bring up pigs in laps, Timothy obtained permission to keep his pet in an unused barn, standing a little outside the village, near the cellar-hole of a house which had been destroyed by fire. It was a lonesome place, but, after the first few days of homesickness, Peggy adapted herself to her change of circumstances, and soon became quite content. She spent a great deal of time in working over the earth floor of her dwelling, according to her taste in such matters, and, when there was nothing else to do, she often stood on her hind feet at the doorway, gazing smilingly out at the world and the passers-by, or watching for Timothy to come with her dinner.

Now Timothy, it must be confessed, was not an energetic man, and, after his first joy in his new possession was over, he began to be increasingly conscious of the severe labor involved in procuring for Peggy the necessaries of life, and in a regular attendance upon the calls of her eager appetite. It is probable also that his opinions concerning the loveliness of pigs had undergone a change; and, indeed, Peggy, being the runt of the litter, had not attained to that smooth rotundity of form which, according to that law of art which declares the curve to be the line of beauty, would have entitled her to be considered beautiful. For all these reasons it came to pass that many a day did Peggy gaze and squeal in vain for her dinner, while her faith in human nature underwent a gradual process of decadence.

One day, when the pangs of hunger had become almost insupportable, she accidentally loosened one of the boards that were nailed across the doorway, and soon after, greatly to her astonishment, she found herself able to climb out. From that day Peggy was a free pig. In vain did Timothy, with hammer and nails, attempt to make the pen pig-tight. After Peggy had once tasted freedom, freedom she would have, and when she could not climb over, she would dig under. Very soon she learned to elude pursuit, and, grown agile by practice, was able to distance her would-be captors whenever they chose to try a race.

And now Peggy became a tramp, an outcast, a trespasser upon people's gardens, and an offense to an orderly community, scandalized by the sight of a pig running loose in the streets. Many and various were her crimes as related by those whom she had unwittingly offended. Widow Burnap, who loved her flowers as she would have loved the children whom she had never borne, told with tears in her eyes of the ruin of her choicest pansy-bed, the pride of her heart. Deacon Gillespie, walking down the street one Sabbath day, clad in his Sunday mien and garb, was made the laughing-stock of a street-full of church-goers, and suffered a severe blow to his dignity, by a sudden, unintentional onslaught from Peggy, who, darting suddenly around the fence-corner to escape from the teasings of a malicious urchin, became entangled with his feet, and brought him untimely to his knees. But most disgraceful of all was the scene which took place on the evening of that same Sabbath. The weather being warm, the door of the vestry had been allowed to remain open during prayer-meeting. Peggy, innocent of evil intent, wandered in, and presently made known her presence by an unmistakable grunt. The small boys in the back pews giggled, and consternation seized the bosoms of the elders. Deacon Gillespie rose, with portent in his eye, and proceeded in the direction of the grunt. Poor Peggy, long accustomed to the buffetings of an unkindly world, scented pursuit, and took to her heels; but, becoming bewildered amid the labyrinth of pews, lost her bearings, and was finally brought to bay in the corner between the platform and the organ, the organist having vacated the premises just previously. Here Peggy stood, eying her pursuer with the fury of desperation, until Deacon Gillespie rashly ventured to lay hold of her, when, uttering a howl of rage and defiance, which caused the good deacon to draw back hastily, she made a sudden bolt between his legs, and, dashing down the aisle, gained the door, and so escaped.

After this episode the indignation of the community reached such a height that Peggy was declared an outlaw, and a price was set upon her head. Bands of boys were organized to attempt her capture, and wherever poor Peggy showed her proscribed snout, there arose a hue and cry and a chase with stones and sticks and pitchforks. Small wonder, then, that Peggy's disposition, originally amiable, became embittered, and that the whole race of men and boys came to be regarded by her as her natural foes. The hard necessities of the situation forced it upon her to study war tactics. She began to show fight under provocation, and, instead of running, to charge upon her persecutors with such fury and force that on several occasions they were thrown into confusion and fled, leaving Peggy mistress of the field. Once only was she caught napping, and then the boy who found her, less solicitous for the reward than for a prolongation of the fun, contented himself with painting her side with stripes of red, white, and blue (it was the Fourth, and patriotism was rampant), and let her go free again.

Possibly it was this emblem of patriotism which induced Peggy to enter upon the career of an amateur policeman, and to heap coals of fire upon the heads of her enemies by the performance of a most valiant deed. Peggy, the despised, the execrated, hunted and hooted at, and driven to become a thief and a midnight prowler and a bugbear to small children—this Peggy now became the savior of the village.

All through the summer there had been a firebug in the town. Several buildings had been destroyed, and, so far, the criminal had remained undiscovered. There had been much excitement about the matter, and the nights were times of dread, since no one knew, when he went to bed, but that he might waken to find his house in flames and himself in danger of his life. Deacon Gillespie's house stood in the most thickly populated part of the village, in line with the church and post-office and several stores and dwelling-houses. It had been remarked that, if the fire should get in among these buildings, it would make a clean sweep of the most important part of the village.

One night, just at dark, Peggy, in her wanderings, came to Deacon Gillespie's back door, and, unaware that she was upon ground of her arch-enemy, lay down to sleep in the midst of a rank growth of caraway which had sprung up around the sink-drain. Peggy was tired, and her sleep was sound. On that account she did not hear the stealthy footsteps which, toward midnight, came creeping up to the house—did not waken, in fact, until the oiled shavings had been laid and the match applied, and the incendiary had turned to flee from the scene of his crime. Then Peggy woke, and woke angry, for the fellow, in running through the caraway, had stumbled over her, and had fallen with a heavy thump upon her poor body, occasioning a painful collapse of her empty stomach. She rose in wrath, and before the fellow could regain his feet she had seized him by the trousers leg, and had set up a prodigious squeal, which echoed and re-echoed through all the neighborhood. The Deacon sprang from his bed and rushed out, regardless of costume. In the twinkling of an eye several other men appeared upon the scene. The rascal, with Peggy still clinging valiantly to his trousers leg, was captured, and the incipient fire was quickly quenched. In the midst of the confusion Peggy released her hold and disappeared. No one missed her at the time, but afterward, when the excitement had quieted a little, they remembered to whom they owed their escape.

Strangely enough, that was the last that was ever seen of Peggy. Whether she had fallen into some unused well and had died there, or whether she had betaken herself to lands unknown, leaving the deed by which she had retrieved her character to stand as a bright memorial, undimmed by any subsequent occurrences, no one ever knew. But nowadays in the village they speak of her in a kindly way, and if they remember the chasings and the stone-throwings and the cruel pain of hunger which she suffered, they console themselves with the thought that they are (by themselves) forgiven.

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For the Little People

The Children's Petition

By L. E. Chittenden

The clouds are dark with snowflakes
All cuddled in the sky.
"Why don't you fall for Christmas?"
The little people sigh.
"As well to have a pudding
Without a plummy slice,
As well to have our cookies
Without their icing nice,
As for our blessed Christmas
Without a bit of snow!
How would dear Santa Claus
Like wheels, we'd like to know?
And so, dear little snowflakes,
Get ready, please, to come,
And then we'll know our Christmas
Is properly begun."

The Adventures of Two Midgets

By Judith Spencer

Two little midgets sat side by side on a bench in the general lounging-place—the village grocery-store.

"I think," said Tizzy Wizzy, after long silence and meditation—"I think, now that we are old enough, we ought to see something of the world."

Fuzzy Muzzy assented eagerly, and then inquired, "What for?"

"To enlarge our minds," said Tizzy Wizzy, promptly.

There was another long silence, broken again by Tizzy Wizzy, who said: "Of course we will have to take our trunks."

"Oh, of course," echoed Fuzzy Muzzy, adding, a moment later, "But what shall we put in them?"

After some reflection, Tizzy Wizzy replied: "We had better go and ask Mr. Knowall; *he* can tell us everything."

So Tizzy Wizzy and Fuzzy Muzzy went to the Court-House, and found the lawyer in his wig and gown. He looked down at them wisely over his spectacles as they stood before him hand in hand.

Tizzy Wizzy made known their errand. "Mr. Knowall, we are going out to see the world, and have come to ask you what travelers ought to carry in their trunks."

Then Mr. Knowall thought for a while, and, after consulting several enormous books, he said: "*Now* I am prepared to give an opinion. You will need a bag of gold, some common sense, and a little wit." Then he cleared his throat and added, "My fee is a guinea."

They thanked the lawyer, paid him the guinea, and went home directly to get out their tiny leather trunks all studded over with bright brass nails.

The common sense all went in nicely on the bottom; then they put in the wit, and the bag of gold on top; but there was still some room to spare, and so they went up into the garret to look for something to fill in the chinks. There they came across a bundle of old rusty saws, and, after filling the spaces with these, they sat down upon their trunks and locked them.

Early the next morning, before any of the villagers were up, the midgets shouldered their trunks and started on their way. They were in the best of spirits, and they walked, and walked, and walked, until at last they came to a wide river.

"What are going to do now?" asked Fuzzy Muzzy.

"Travelers are never stopped by *rivers*," replied Tizzy Wizzy, wisely. "There must be some shallow place where we can get across, though it looks deep here. You go to the right, and I'll go to the left, and the first one who finds a ford must come back and let the other know."

So they walked, and walked, and walked in opposite directions until they grew weary, and then they sadly turned back again and walked until they met in the place from which they had started, and neither had found a ford.

"There is none at all; what *shall* we do?" sighed Fuzzy Muzzy, who was easily discouraged.

"Let's look in our trunks and see if everything is safe and in good order," Tizzy Wizzy suggested, as a mild diversion; and upon suiting the action to the words, out fell a rusty saw which had been shaken up on top. "Don't cross a bridge until you come to it," it said.

"Oh, there *is* a bridge a little further on," said Fuzzy Muzzy. "I didn't think to tell you, because you wanted to find a *ford*—"

"But a bridge will do just as well," said Tizzy Wizzy, joyfully, "and we'll cross it just as soon as ever we come to it!"

They had journeyed on a good bit further when they came to a high stone wall at the end of a lane, which effectually barred their way.

"I will look in *my* trunk now," said Fuzzy Muzzy, eager to be of use; and the uppermost saw promptly informed them that "Constant dropping will wear away a stone."

So all the afternoon they toiled and carried water in their hats from the nearest brook, and poured it drop by drop upon the stones, thus trying to wear away a place where they could enter; but when the sunset light was fading, the wall seemed just as solid as before.

"That saw of yours is just no good at all!" Tizzy Wizzy said, impatiently. "I'll look in *my* trunk now." And then they learned that "It's a long lane that has no turning."

"That's so!" they cried; "and it's so much easier to go around the wall than through it; it's a wonder we didn't think of that before!"

But it was growing dark when at length they turned its corner, and as they drew near the gates of entrance they saw lights gleaming from the big square building within the inclosure.

"It must be a castle," said Tizzy Wizzy, "but we can't see it properly until morning, so let's go in and ask if we can stay all night."

The stone steps led them up into a great bare-looking anteroom, and a man with a deep voice cried out gruffly, "Have you come to give yourselves up?"

This greeting puzzled them, but Tizzy Wizzy said, politely, "If you please, sir, we are travelers, and we would like to spend the night at your castle."

"You are likely to get lodged here for many a night," the man said, looking at them sharply. "Where did you get those trunks?"

"Please, sir, out of the garret," said Fuzzy Muzzy, timidly.

"Stolen, as I thought," muttered the man below his breath. Then he added aloud: "You stay right where you are till I come back."

After a moment there were low voices outside in the corridor, and Tizzy Wizzy's ear was at the keyhole in time to hear the words, "Get a cell ready, and we'll lock up the little thieves."

In the meantime Fuzzy Muzzy was beginning to unpack the trunks; but Tizzy Wizzy, now badly frightened, ran and hastily put back the things. "Listeners never hear good of themselves," said one saw, and "Give a dog a bad name, and hang him," said the next.

"Come, quick," Tizzy Wizzy whispered in terror; "this isn't a castle at all, but a dreadful jail, and we shall be hung, or locked up forever and ever, if we don't get away."

So they caught up their trunks and hastily crammed some saws, which had fallen out, into their pockets; and then they ran out of the jail, and ran, and ran, until they were almost exhausted. But the darkness of the night protected them, and enabled them to escape from their pursuers.

When they stopped at last, breathless, they found themselves on the edge of a wood. A dim light was shining from a hut in the distance, and after one of the saws in their pockets had assured them that they might "Go farther and fare worse," they approached, and knocked upon the door.

At this the low voices they had heard within were silenced, but by and by the door was opened a little, and half a dozen evil-looking men, all armed with clubs, peered cautiously out into the night.

"Who's there?" one said, and "What have you in those trunks?" demanded another.

"We are travelers—" panted Tizzy Wizzy, while Fuzzy Muzzy murmured, "A bag of gold and a little wit—"

Then the men bade them enter, and, after giving them something to eat, they put them to bed in an inner room.

Tizzy Wizzy and Fuzzy Muzzy were very weary, but just as they were beginning to doze, the men in the adjoining room began to whisper together and plan how they could rob and murder their defenseless guests without detection. This roused the midgets at once, and they became even more terrified when an old saw creaked out dismally that "Dead men tell no tales."

They dressed themselves hastily, and noiselessly groped about to find a way of escape. Fuzzy Muzzy, in fumbling around, found a bag of coin, but dropped it very suddenly when an old saw whispered that "Honesty is the best policy," and another added that "The partaker is as bad as the thief."

The ruffians, hearing the noise of the falling coins, now appeared with lights at the door of the room.

But Tizzy Wizzy and Fuzzy Muzzy made a sudden dash through the archway which was formed by the legs of the men as they stood peering over one another's shoulders; and, seizing their little trunks, which stood near the door of the outer room, they darted out into the night, while the robbers came to blows among themselves for allowing their prey to escape from them so easily.

But Tizzy Wizzy and Fuzzy Muzzy were badly frightened, and ran on through the woods and thickets, and never stopped until the day was breaking and they were far, far away.

"Oh, what *are* we to do now?" moaned Fuzzy Muzzy, sinking exhausted upon the ground.

"It's never too late to mend," suggested a saw that hung out of his ragged pocket.

"That's so!" said Tizzy Wizzy, cheerfully; and, drawing out their little housewives, with needles and thread and tailor's thimbles, they immediately began to mend their clothes, which the briers and branches had torn almost off of their backs.

Then they opened their trunks on the wayside to see what the robbers had taken, and, lo! their bags of gold were gone, and their wit had all been lost! Nothing remained but a single saw, and the common sense which they had packed down at the very bottom.

"East, West, Home's best," said the saw; and Tizzy Wizzy, smoothing out the ruffled common sense, said, sadly: "Fuzzy Muzzy, we don't know enough to travel yet; let's go home."

And Fuzzy Muzzy gladly echoed "Let's!"

It was late, late the following night when the two tired, footsore little midgets reached the home they had so thoughtlessly abandoned, and crept into their soft white beds.

And the last thing they heard before they fell asleep was from a saw which had fallen unobserved upon the floor when they had been packing for their journey: "A handful of common sense is worth a bushel of learning."

He Met His Opportunity

There is a policeman in Chicago who is called the "cinder policeman," because he has become so skillful in taking cinders out of people's eyes. His post is in the immediate vicinity of the Masonic Temple, the highest building in Chicago. Strangers visiting the city stand near this building looking up, and dust and cinders frequently get into their eyes. The moment this policeman sees them he steps up and relieves them at once. hence his name

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Sunday Afternoon

Propitiation[1]

By Lyman Abbott

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—1 John iv., 10.

In this text it is clearly affirmed that God is himself the author of propitiation. He is not propitiated by another. He sent his Son to be the propitiation. He is the fountain and the source from which the propitiation proceeds. And the thought implied in this phrase is wrought into the structure of the New Testament teaching. It distinguishes the New Testament doctrine of propitiation from all pagan forms of that doctrine. In the classical Greek the gods are said to be propitiated, or appeased, or satisfied; in the New Testament Greek God is never said to be propitiated; nor is it ever said anywhere that Jesus Christ propitiates God, or appeases God's wrath. The Greek scholars in this congregation will understand what I mean if I say that the Greek verb, to propitiate, never appears in the New Testament except in the middle form—that is, to indicate a self-propitiation; and those who are not Greek scholars will understand if I translate that statement into plain and simple English in saying that wherever the verb, to propitiate, is used in the New Testament, it is always a word implying self-propitiation. That idea is involved in our text, God sent forth his Son to be the propitiation. It is clearly set forth by Paul in, I believe, the only place in which he uses the word propitiation: "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation." Still more literally: "Whom God hath proposed to himself to be a propitiation."

The simple truth, then, that I want to put before you this morning, as against pagan forms of that doctrine which has entered into Christianity, is this: that God is represented in the Bible as himself the propitiator. He is never represented as being propitiated by another. He is represented as having wrath, anger, indignation; the vocabulary is almost exhausted in endeavoring to set forth the fire and fierceness of his wrath. But it is never intimated that that wrath is appeased, or satisfied, or propitiated, or set aside, or any such thing, by any one else. He appeases it, he satisfies it, he propitiates it, himself. He is his own propitiator.

If one asks, How can one propitiate himself? I may reply by the question, How can one be propitiated in any other way?

We see through a glass, darkly; and if we are to understand the teachings of the Bible respecting the spiritual experiences of God, we must look into our own souls and find them portrayed there—enigmatically, imperfectly, darkly, in shadow, but still portrayed there. If we are to understand God at all, we must understand him as he is interpreted in the terms of our own highest and best experiences. Now we are continually going through this double experience—this experience of wrath, anger, indignation, revulsion against a wrong, and then the experience of appeasing it, propitiating it, satisfying it, by our own forth-puttings to cure it. That is the common experience of humanity. And we cannot do this work of cure unless we have both the wrath and the appeasing of the wrath by our own self-processes.

A little child falls into a cesspool and comes crying into the house, the filth dripping from every part of his garments. The first feeling of the mother is a feeling of revulsion; and the more sensitive she is, the more delicate, the more fine-fibered, the greater is her feeling of revulsion. If she is a half-educated mother, she first gives the boy a box on the ear by way of satisfying her wrath. But that is not motherly. If she be a truly refined mother, she takes the child herself and begins to cleanse him; and in the very process of stripping off the garments and putting him in the bath and cleansing him of the filth and bringing him out clean and pure, she overcomes, she satisfies, she appeases, she utilizes the very wrath that was in her against the filth. If she did not have any wrath against filth, she would not touch the child. You can see the proof of that every day. You may see in the tenement-house the child with the filthy face. The mother does not cleanse him because she does not mind filth; and you do not cleanse him because the child is not your child. You must have the two, the love for the child and the hate of the filth; then there comes the soap and the water.

And it is in the process of the cleansing that the revulsion is, not cured, but satisfied. It is in the very process of the cleansing that the wrath, indignation, revulsion, does its work. There is no wrath, no emotion that is not of the devil, which is not a redeeming, a cleansing, a purifying wrath; and there is no satisfying of that except as love joined to wrath makes both the wrath and the love unite in the process of purification.

It is so in all the higher realms of our work. Our wrath is not appeased or satisfied by the punishment of an innocent person for a guilty person. Never. But we are continually satisfying our indignation against wrong-doing by purifying, cleansing, redeeming the wrong-doer.

Now, this is what the New Testament says of God. Not that there is one God that is angry with men, and another God that is merciful to men, and because the one God has suffered, the other God is appeased. We are so impure that we do not know how God hates impurity; we are such liars that we do not know how God hates untruthfulness; we are so selfish that we do not know how God hates dishonesty. We cannot comprehend the depth of God's feelings of wrath against iniquity. And just because he does hate it, he sets himself to cure it, and he appeases and satisfies his wrath by the very process by which he cleanses the child that awakens it in him.

There is an old Roman legend that once upon a time there came a great gulf in the city of Rome; the gods were angry with the city; and the oracles were consulted, and the oracle said that Rome must cast her most precious thing into this great gulf, or Rome would be swallowed up; and women brought their jewels, and men brought their gold, and priests brought their sacred utensils from the altar: and still the gulf grew wider and wider; until one day one young man said to himself, "What is the most precious and sacred thing in Rome?—what but its youth?" So he armed himself as for battle, and, mounting on a caparisoned charger, while the people gathered round in awe, he rode straight into the chasm; and then it closed over him, and Rome was safe. And I have heard that story given as an illustration of the way in which the world is redeemed by the death of Christ from the wrath of God. That is paganism! Do not you see that, if that is your notion, you have got two gods; you are polytheists? Do not you see that, if that is your notion, you have a doctrine that makes you hate or dread the Father and want to go away from him? Do not you see that, if that is your doctrine, it inspires you to transfer your affection, your reverence, your love, from Father to Son, from the God that is to be appeased to the Curtius that has leaped into the chasm?

Over against that pagan notion of a wrathful God there stands this teaching of the New Testament, that God is full of wrath, though appeasing and propitiating his wrath by the very forth-putting of his love to cure men of that which has awakened the wrath in him. How pagan we still are! How many there are in the Church of Christ who think of God as a just, wrathful, punitive God, that must be satisfied either by penalty laid on the guilty, or by an equivalent for the punishment! That is one form of paganism. How many there are who, reacting against that, think of God as a pleasant, indifferent, careless God, who does not care much about iniquity, does not trouble himself about it, is not particularly disturbed by it! That is another form of paganism. And then how many there are who try to solve the problem by thinking that there is a wrathful God and a merciful God, and the merciful God will satisfy the wrathful God by his sacrifice of himself!

[1] Sermon preached in Plymouth Church, Brooklyn, Sunday morning, November 4, 1894. Reported by Henry Winans and revised by the author.

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That is the best of all the forms of paganism—best, but still a form of paganism. The one great transcendent truth of Christianity, over against all those forms of paganism, is this: A God who is full of hate, wrath, indignation, revulsion—call it what you will—against every form of impurity, iniquity, and sin, and then appeases, satisfies, propitiates his wrath by putting forth his own love to cure men of that which rouses his indignation against them.

Must not God's justice be satisfied? Yes! a thousand times yes! But justice is never satisfied by punishment; and certainly not by punishment inflicted on an innocent person. Vengeance does not satisfy. It sometimes gluts, but it does not satisfy. The duelist angered by insult or wrong challenges his enemy to a duel, goes out, fights, runs his sword through the body of his opponent, leaves the life-blood oozing out of his arteries, wipes his sword, and walks off in the brightness of the morning. Satisfied? Never! The Nemesis follows him; the vision is ever before his eyes; he has taken his vengeance, and the vengeance itself nestles in his heart and breeds future penalty. Even if for a little while he is able to forget that morning and that ghastly corpse and that oozing blood, it will come back to him by and by, to torture him; for vengeance does not satisfy. Take the burglar. Arrest him, try him, put him in state prison: are you satisfied? The errand-boy has robbed the mail, and the employer catches him, brings him before the police magistrate, has him tried, sentenced to Sing Sing, and dismisses him. He punishes him, forgets him, blots the page out of his memory; but he is not satisfied. Another employer, in like circumstances, says, What can I do for that boy? I must not let him go; he will be a worse thief. He studies the problem; gets the boy committed to the Elmira Reformatory; when he is reformed takes him back, finds a place for him, starts him on the path of honesty—I am telling you a true story, true in more than one instance. That is the man who is satisfied—the man who appeases and satisfies his sense of justice by redeeming the boy from the wrong in which he was enmeshed. That is what God is doing. That is what Christ came into the world for.

There is one text in the Bible which a great many liberal Christians, orthodox liberal Christians, would like to draw a very black pen across and obliterate; it is the text, God is a consuming fire. I would not see it obliterated from the record. A consuming fire! His wrath against sin will burn on and on and on, for so long as there is sin in the world there will be wrath in God, and it will burn on and on and on until the sin is consumed. No eternal hell, just because there is eternal wrath. No eternal sin, just because there is eternal wrath against sin. Just because God is one whose fire is so fierce against every form of impurity, iniquity, injustice, wickedness, therefore the end shall be purification. It does not take a great deal of wrath to administer justice. A drunken man on the police court bench can send another drunken man to Blackwell's Island, and has often done it. A thief wearing a policeman's uniform can arrest a thief, and has often done it. But if you want to reform the drunkard, you must have a man who hates drunkenness; if you want to reform the thief, you must have a man who hates dishonesty; if you want to make a chaste woman out of the unchaste woman, the woman who undertakes that task must be pure to the very heart of her, and in every drop of her blood. Consuming fire! O God! we thank thee that thou art a consuming fire, and that thy fire will not cease till thou hast burnt all the sin away, and we stand before thee without spot or wrinkle or blemish, or any such thing.

The Life of Christ

XXIV.—Various Incidents and Teachings[1]

By Lyman Abbott

The ministry of Christ may be roughly divided into four sections; the first, his ministry in Galilee, recorded by Matthew and Mark most fully, though also in part by Luke and John; the second, his ministry in Judea, occupying about three months and recorded only by John; the third, his ministry in Perea, or the region beyond the Jordan, referred to in John x., 40–42—another period of a little over three months, from some time in December to the first of April, the teachings and incidents in which are recorded almost exclusively by Luke; and, finally, the passion and death in Jerusalem, recorded by all four of the Evangelists, Matthew giving the fullest account of the public teachings, and John the only account of the private teachings to the Twelve.

In connection with his report of the Perean ministry, Luke adds some incidents which evidently belong elsewhere, but which in the Bible Study Union Lessons are put where Luke has put them.

It is as Jesus is going up to his Passion in Jerusalem (Luke ix., 51) that a Samaritan village refused him that hospitality to refuse which in the Orient is a distinct insult. In the spirit of the Hebrew Psalmist, who counts the enemies of God his enemies, and hates them with a perfect hatred, John would call down fire from heaven to destroy the inhospitable Samaritans. But the spirit of Christ is not that of the Hebrew Psalmist. He would have his disciples love with a perfect love, not only those who hate them, but those even who treat despitefully their Master.

It is possibly on this journey, but more probably during his ministry in Galilee, that three would-be disciples offer themselves to him. The first, self-confident and impetuous, declares himself quite ready to follow wherever Christ would lead, but apparently halts and draws back when he learns the poverty of the Master and the self-sacrifice involved in following him. One cannot be a follower of Christ if he refuses the cross. A second, promising but procrastinating, will follow Christ after he has buried his father. But Christ has no faith in the promise of a man who postpones discipleship to a future day—no matter what may be the apparent reason for the postponement. A third, irresolute and hesitating, finds himself drawn in two directions, towards the Master and back towards his home. But he who halts between two purposes—he who, having put his hand to the plow, even looks back, is not ready for discipleship. There is no passage in the New Testament more significant than this passage in which Christ is portrayed as rejecting applicants for admission to his army.

Possibly in Jerusalem, more probably in the region about or beyond the Jordan, he utters his parable of the Good Samaritan. This parable has been so effective as to create in our minds entirely new associations with this word Samaritan. To understand its original significance we must remember that the Samaritan was both an apostate and a heretic. He belonged to a mongrel race; he had proved himself traitorous to Israel in more than one time of war; he had separated himself from Israel and the temple worship—was both heretic and schismatic. All the prejudice felt in our time by the Anglo-Saxon against the negro or the Indian, by the Northern loyalist against the Southern secessionist, and by the Protestant against the Jew or the Roman Catholic, was felt by the Israelite against the Samaritan. Christ's direct and immediate teaching is that practical goodness is better than sound doctrine, national fellowship, or purity of blood. He teaches this, it is to be observed, not by an argument, but by an appeal to the instinctive sentiment of mankind, and thus indirectly he teaches that those instincts and sentiments may be trusted, and that no philosophy can be sound which does not take account of and harmonize with them.

Just outside of Jerusalem is the village of Bethlehem, where reside dear friends of Jesus—Mary and Martha and their brother Lazarus. We shall come again upon them in Christ's life. Luke records one simple and significant incident connected with this home. Christ, wearied, we may assume, with the perpetual battling in Jerusalem—for this incident properly belongs in his Judean ministry—retreats from the threatening and hostile city to the seclusion of this home for rest. Both the sisters love him, and each seeks to serve him after her peculiar fashion: one

[1] Bible Study Union Lesson No. 25. Luke ix., 51-62—x., 1-24.

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by bustling about with great assiduity to get a supper worthy of the Rabbi; the other by sitting quietly at his feet, bringing her questions and drinking in his instructions. The teacher, wearied with dull disciples and a hostile mob, wearied with endeavoring to compel the one to listen and to enable the other to understand, does not care for the elaborate supper—a very simple repast would serve him quite as well—but finds a refreshment which every true teacher can understand in the presence of one appreciative, sympathetic, and responsive listener.

The commission of the seventy almost unquestionably belongs to the Perean ministry. Their mission is much like that of the Twelve appointed in Galilee; but they were seventy instead of twelve, for the territory was larger and the time shorter. They were not forbidden from entering into any Gentile city, for in Perea Gentile and Jew were associated together in the same cities; their ministry was not confined to the unwalled towns, and no instruction respecting persecution was given to them, as serious persecution was not to be expected until after their mission had come to an end. Otherwise the spirit, and to some extent the letter, of their instructions is the same as that of the commission to the Twelve.

Books and Authors

"Beside the Bonnie Brier-Bush" [1]

Ian MacLaren
(Rev. John Watson)

Of Ian MacLaren it may be said that above all his remarkable gifts he has "the primeval instinct of pity." It is the presence of this instinct which explains the charm and attraction of his book, which is meeting with an enviable and well-deserved popularity. The element of wonder and pleasant surprise which meets us on every page of Ian MacLaren's work arises from the pristine freshness and vigor of its intuitive sympathy and natural impulses. There is a certain bloom of sensibility and feeling about it which, in its purity and fidelity to truth in character, uplifts and inspires in a time when spontaneity is so largely lacking in literature. "The difficulty of this sort of character," wrote Bagehot, with this quality in mind, "is the difficulty of keeping it; it does not last." Pity needs to be fortified by principle; and the philosophic principle that sustains Ian MacLaren's original power and preserves its primeval simplicity is the strongest that can command this instinct, which is the source and basis of all benevolence and of all genuine performance. What a man believes or does not believe, Carlyle tells us, forms his religion. The traditions of the Scottish Church, its silent and unceasing witness to conscience, have won Ian MacLaren's respect and sympathy, and a radiant light, such as he describes spreading over the face of Donald Menzies, "as when the sun shines on a fallow field and the rough furrows melt into warmth and beauty," has illumined the stern and tragic procession of worshipers and revealed to the world the warm heart that beat beneath the forbidding cast and angularities of their characters. "The light of every soul burns upward," says Meredith, and around this truth gravitates Ian MacLaren's creed. He despairs of none, but seeks for the heart of faith and goodness in each type; and the strong and fresh impressions which his characters convey not only present a record of testimony to his splendid faith and strenuous attempt to rescue the old type and the old school from obloquy and deep wrong, but also convince us of their reality, in which lies the force of his genius. Ian MacLaren is as "heartily reverent as any of his predecessors or comrades in his appreciation of the

> Meek women, men as true and brave
> As ever went to a hopeful grave,

who professed the faith in Scotland." None but a Scot could have described with such rare fidelity, such proud self-restraint mingled with grave tenderness and with a delicacy of touch swift and sure, their characteristics of silent but deep affection, of lifelong loyalty to their religion, have divined that firm grasp of truth and tender mysticism whose combination is the charm of Scottish piety.

The little hamlet of cottars and farmers of whom Ian MacLaren writes lay under the shadow of the Grampian Hills on the Highland border, among the glens of northern Perthshire. Its folk were "no clever and learned like what ye are," as the Rev. John Carmichael's "Auntie" warned him on the eve of his first sermon, "but juist plain country folk, ilka ane wi' his ain temptation, an a' sair trachled wi' mony cares o' this world." Drumtochty, we are told, never acquitted itself with credit at a marriage, but the parish had a genius for funerals. Its speech was distilled slowly, drop by drop, and the faces of the men were carved in stone. This led a fussy little man from the South, who had wandered into Drumtochty, and whose control over the letter "h" was uncertain, to remark that the people might not be "hignorant," but no man could call them "haffable." The self-confidence of the little Southerner was an object of merriment to the Glen, but it did not take Jamie Soutar, cynic-in-ordinary to the parish of Drumtochty, long to work his discomfiture, and to win the approbation of the community. Jamie was unanimously applauded as "an awfu' creetic." Serious illness, which was rare, was spoken of as being "gey an' sober," and no one died in Drumtochty—"he slippit awa." The cynic summed up the character of Drumtochty people thus: "There's a puckle gude fouk in the pairish, and ane or twa o' the ither kind, and the maist o' us are half and between."

It was at the end of the house beside the brier-bush that they found Marget when Domsie, leading a procession of three, marched proudly up the glen, and read her the news that her son George had taken the medal both in the Humanity and the Greek. There was just a single ambition in those humble homes in Drumtochty—to have one of its members at college; and if Domsie approved a lad, then his brothers and sisters would give their wages, and the family would live on skim-milk and oatcake, to let him have his chance. Marget had been set on seeing Geordie a minister, and Domsie, who had an unerring scent for "parts" in his laddies, and could detect a scholar in the egg, had singled out George Howe in his "first year o' Latin, when he juist nippit up his verbs," and from that time forth "Geordie Hoo was marked for college." It was beside the brier-bush, its roses no whiter than his cheeks, that some years afterwards George sat on summer afternoons before he died. Here also, "where nature had her way, and gracious thoughts could visit one without any jarring note," Domsie, whose "heart was nigh unto the breaking," sat with him the afternoon before the end, and there was a thrush singing in the birches and a sound of bees in the air, when "the veesion o' Him came to the Dominie in this gairden." When he left his laddie, who had brought him "licht at eventide," and passed out at the garden gate, "the westering sun was shining golden, and the face of Domsie was like unto that of a little child."

Once a year a long letter came to Mr. Patrick Jamieson, M.A., Schoolmaster, Drumtochty, N. B., and the address within was the British Museum. "Five and thirty years have I been minister at Drumtochty," the doctor used to say at school examinations, "and we have never wanted a student at the university, and while Dominie Jamieson lives we never shall." "Bumbee Willie," as he was pleasantly called by his companions, had been encouraged by the Dominie to fulfill his bent, and when Domsie received his annual letter from the Museum, he was always careful to explain that "Dr. Graham is the greatest living authority on beetles." Dominie Jamieson had taken a high place at the university in his youth, but something had snapped

[1] *Beside the Bonnie Brier-Bush.* By Ian MacLaren. Dodd, Mead & Co., New York. $1.25.

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in his life, and Domsie buried himself among the woods with the bairns of Drumtochty. "No one knew the story, but after he died I found a locket on his breast with a proud, beautiful face within, and I have fancied it was a tragedy. It may have been in substitution that he gave all his love to his children, and nearly all of his money too, helping lads to enter college and affording an inexhaustible store of peppermints for the little ones."

When the young minister of the new school had found that "it iss not goot to meddle with Moses" in the judgment of Lachlan, the grand inquisitor of the Glen, he remembered, while he was eating out his heart, the invitation of Marget Howe, and went, one sweet spring day, to "Whinnie Knowe." There, in the dear, sunny corner, they sat down together beside the brier-bush, blooming as bonnie as when "Geordie" used to sit under it, and the young man opened his heart to Marget. The minister laughed aloud with joy when he left her, and the peace of the Free Kirk of Drumtochty was restored again. The deep sorrow that came to Marget Howe beside the bonnie brier-bush stood Drumtochty in good stead, too, when it found itself helpless to comfort Lachlan Campbell in his bitter shame. Marget it was who read his sorrow at a glance, and went up the hillside where Lachlan's house stood, and spoke the word that smote the pride of the Highland father's heart and set the tide of his love flowing out to his misguided lassie. "He set the lamp in the window, and every night till Flora returned, its light shone down the steep path that ascended to her home like the Divine Love from the open door of our Father's House." Doctor MacLure, whose rugged life of self-sacrificing effort spent by day and by night endeared him to Drumtochty, and who fought with death and struggled with the flood over moorland and dale, and wore bravely the physical defects which were the penalties of his work, is the finest portrait in the book. From a people of such "scandalous" good health it was impossible for him to earn even a modest pittance, and "MacLure got nothing but the secret affection of the Glen, which knew that none had ever done one-tenth as much for it as this ungainly, twisted, battered figure; and I have seen a Drumtochty face soften at the sight of MacLure limping to his horse." Well it might, for his limp marked the big snow-storm in the fifties which could not daunt him when an errand of mercy called him forth.

And so on the old poignant story of life's agonies and life's joys runs in mingled homespun comedy and tragedy among the humble folk of Drumtochty. Yet it is not the wit or humor or keen observation, nor the inherent poetry and beauty of composition, that will conquer the multitude, but that which gains love as well as admiration—the author's power to move the heart to the depths. Truly such work is "efficacious in making men wiser, better, and happier."

The Story of the Pilgrims, by the Rev. Morton Dexter, is an unassuming but valuable little book. Nowhere in the language, so far as we know, are the facts concerning the Pilgrims, with which every one ought to be familiar, so clearly and concisely stated. John Ruskin once said that every well-educated English boy and girl ought to be familiar with the history of five cities, viz., Athens, Rome, Florence, Venice, and, counting them as essentially one, Paris and London. And we may say that every well-educated American ought to be familiar with the story of the Pilgrims. During the last few years, especially since the International Congregational Council in London in 1891, there has been a marked revival of interest in all that pertains to the Pilgrim history. The result of that revival, on the whole, has been to lift the Pilgrims still higher in the estimation of our time than they had been before. One discordant note was raised during the University Extension Summer School at Oxford, England, last summer by a lecturer who declared that the Pilgrims were a lot of very commonplace, selfish, bigoted men who left their own country from selfish rather than heroic motives. But most scholars find that appreciation of the character of the Pilgrims is intensified the more carefully their history is studied. This little book by Mr. Dexter will do much to make that history popular. If the book is to be criticised at all, it is for its lack of imagination. The author does not seem to possess the poetic quality which makes the pages of some writers such easy reading. But this is a small matter compared with the positive excellence of the work. The style, though exceedingly plain, is perspicuous and strong; and the facts are arranged with excellent judgment. The title of the first chapter is significant—"The England which the Pilgrims Left." In a few pages a really admirable sketch is given of the condition of things in England the century before the period of the Commonwealth. The chapter on Robert Browne presents the facts of the life of that brilliant but erratic genius in a most satisfactory and discriminating way. The same may be said of the chapters on "Brewster and Bradford" and on "John Robinson." Few men are so well qualified to write on this subject as Mr. Dexter. He is the son of the pre-eminent authority on Congregationalism in our time, the inheritor of his vast collections of books and pamphlets on Pilgrim and Congregational history, and he has been brought up from childhood in an atmosphere full of Pilgrim associations, memories, and suggestions. The chapters composing the book were most of them written to aid the Scrooby Clubs in their efforts to become better acquainted with the story of the Pilgrims, and many if not all of them originally appeared in the columns of the "Congregationalist." Beginning with the time of Queen Elizabeth, the story extends to about the year 1700. In an eminent degree it is characterized by the two qualities most essential to a work of this kind, viz., thoroughness and fairness. It is appropriately dedicated "To the Memory of Henry Martyn Dexter." (Congregational Sunday-School and Publishing Society, Boston.)

Godet's Introduction to the Epistles of St. Paul, being Vol. I. of his Introduction to the New Testament (Charles Scribner's Sons, New York), is a useful compendium of current information. It treats Paul's Epistles in chronological order, gives them in connection with a sketch of his life, presents the Evangelical view respecting the dates, authenticity, occasion, etc., of each of the Epistles, but presents it with great fairness and a clear statement of opposing views. As an encyclopædia of information these Introductions to the several Epistles are fuller than Alford's Prolegomena; as statements of the grounds for the view current in the Evangelical school they are hardly equal to Alford. The Introductions are accompanied in each case by a somewhat full summary of the Epistle. These summaries, however, are little more than interpretative tables of contents. They are careful, conscientious, painstaking, but they do not indicate insight. The general impression of the book is thorough scholarship, the results of which are digested and presented by a candid mind, but not illuminated by any imagination. The work is rather a result of a careful study of commentaries on Paul than of any inspiring reflective study of Paul himself. The author's views of Paul's doctrine of justification in Romans, of his doctrine of wisdom in its relation to the Gospel, in 1 Cor. i. and ii., and of his doctrine of resurrection, in 1 Cor. xv., we cite as examples of good condensation of previous commentators, but poor interpretation of Paul himself.

One of the pleasantest things of the autumn in recent years has been the appearance of a volume of Miss Agnes Repplier's essays. This year the dainty book bears the aptly descriptive title *In the Dozy Hours, and Other Papers*. Miss Repplier is one of the brightest of American writers and one of the keenest and quickest of American women, but she loves the old-fashioned things, and there is a great element of repose and quietness in her work, despite its unquestionable cleverness. Although in no sense a profound or original writer, Miss Repplier is an extremely wholesome one. She has pricked a good many bubbles, touched with a keen pen a good many fads, and she has a wholesome contempt for the literary fashions of the hour. Her work is extremely well done from the literary point of view, and she has many qualities which appeal to the most thoughtful readers of the day. (Houghton, Mifflin & Co., Boston.)

One of the most interesting books for thoughtful children which the year has given us is the *Wagner Story-Book: Firelight Tales of the Great Music-Dramas*, by Mr. W. H. Frost. The Wagner operas are in their way the most magnificent statement of the great motives which underlie the Eddas, the Nibelungen Lied, and several of the most beautiful and significant of the Middle-Age legends. The story of the Knight of the Swan, of the Ring of the Nibelungen, the Search for the Grail, of Lohengrin, and of Parsifal, are among the richest and deepest of the great mediæval stories. They are pre-eminently the natural food for children of imagination, and in this volume these stories are retold in a very effective way. The ten legends are not only put into good English, but they are very effectively illustrated by Mr. Burleigh. (Charles Scribner's Sons, New York.)

In Cairo and Jerusalem, an Eastern note-book by Mary Thorn Carpenter, the author of "A Girl's Winter in India," has been published by Messrs. A. D. F. Randolph & Co., New

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York. Both in text and in illustration this is an attractive and timely book of travel. It does not err on the side of being too erudite, neither is it so flippant as Montbard's "Land of the Sphinx," which is also appearing at this time. As is well known, there is a dearth of really good and adequately descriptive books of a tourist's impressions in Egypt and in the Holy Land. The present work may help to supply that want. The author's style, while not bearing comparison with that of Mr. Warner's "In the Levant," nor with that of Hepworth Dixon's "Holy Land," is easy and natural, and her book full of entertainment and instruction.

The admirable edition of the Works of Robert Browning, of which sixteen volumes were published some time since by Macmillan & Co. (New York), has now been completed by the addition of the seventeenth and final volume, containing Mr. Browning's last poem, *Asolando*, together with biographical and historical notes to all the poems, a general index, and an index to the first lines of the short poems. This volume, therefore, completes the edition in more senses than one, for in its final form the edition not only presents the entire work of one of the greatest modern English poets, but it puts into the hands of readers every facility for access to that work and for appreciation of it.

No American boys' story has attained wider popularity or found more enthusiastic readers than Mr. Aldrich's *Story of a Bad Boy*, which has become one of the classics in its department, and of which nothing need be said save that it has now been issued as a holiday book, with illustrations by the one man in the country who could most perfectly enter into its spirit and interpret its innocent mischief; for Mr. A. B. Frost, who furnishes the pictures which tell the whole story almost without the aid of the text, is one of those fortunate men in whom the boy survives, and who understands by his own instincts, to say nothing of his own experience, the innocent elements of the bad boy as Mr. Aldrich has described him. (Houghton, Mifflin & Co., Boston.)

Two of the daintiest books of the season come from the Century Company, New York. George Wharton Edwards's *P'tit Matinic and Other Monotones* comprises a number of short stories and descriptive sketches which take one into a life and a world very different from those to which most readers are accustomed. Besides his apt descriptive qualities, Mr. Edwards has furnished his little book with head and tail pieces and vignettes. Mr. W. H. Bishop's *Writing to Rosina* is a dashing little story very well told and rather well illustrated. Both books are specimens of dainty book-making, being clad in leather, with effective gilt designs.

One of the daintiest volumes of the season comes from the press of Messrs. Stone & Kimball (Chicago), and, under the title of *In Russet and Silver*, contains a collection of Mr. Edmund Gosse's more recent verse. Mr. Gosse is always skillful and clever, sometimes poetic, and occasionally, though at rare intervals, inspiring. He is a writer of taste rather than a writer of genius, but he has written some things which are not only charming but true. This volume is very daintily printed, and presents on its covers a design which seems to us even more poetic than the verse which the book contains.

Mr. Hezekiah Butterworth's *Great Composers* has been issued in a revised and enlarged form by the Lothrop Publishing Company (Boston). In this form it realizes more perfectly than ever its aim to present in a popular way "the most important and picturesque incidents of the history of music, and of the lives of some of its best composers and interpreters."

Messrs. Harper & Brothers (New York) have put three of their recent novels in small and very attractive books—Mr. Brander Matthews's *The Royal Marine*, Mr. James Lane Allen's *A Kentucky Cardinal*, and Miss Black's *An Agitator* being the stories selected for this purpose.

Literary Notes

—Mrs. G. J. Romanes is at work upon a biography of her distinguished husband.

—Professor Pasquale Villari's valuable "History of Florence" has been translated by his wife, and will shortly be issued.

—An attractive calendar made up of short, pithy extracts from the sermons and discourses of the Rev. Dr. W. S. Rainsford has made its welcome appearance.

—"The Bookman" says that it is interesting to compare the 100,000 copies of "Trilby" sold in America at $1.75 a volume with the 2,000 copies sold in England, where the work is published in the usual three-volume style.

—Mr. Ruskin was recently interviewed regarding "The Stones of Venice." "Ah," said he, "there have been many changes in Venice since I wrote that book." When it was suggested, however, that most of these changes are professedly restorations or improvements, he answered: "No, no! I tell you it's all for the worse! It's all for the worse! They've spoiled my Venice!"

—It is expected by some that Lord Rosebery's choice for the appointee to the Professorship of Modern History at Oxford, made vacant by the death of Froude, may be Mr. Samuel Rawson Gardiner, the editor of the "English Historical Review," the author of some school histories, and of a long history of England. Fourteen volumes of this work are already published. It is, of course, a fact that Mr. Gardiner is in no sense the equal of the men who have lately held the chair—Stubbs, Freeman, and Froude.

—Of Mr. Gladstone's translation of Horace, Mr. Arthur Waugh says that to any calm judgment "it must surely be apparent that the work is not without the distinction which attends on all Mr. Gladstone's utterances, but that, as a translation of its original, it is but a poor affair. The crude paraphrase of some of the passages is lamentable, and where the flight is highest, it is oftenest not the flight of Horace. And yet, at Mr. Gladstone's age, it is a wonderful performance. He is, in truth, the Tithonus of his generation."

—Professor Charles Sprague Smith announces this year a new course of lectures which have the most alluring titles: "Italian Days," "Castles in Spain," "Forest of Fontainebleau and its Art Interpreters," and a series on the "Lakes of Switzerland," with their historical and literary associations. Professor Smith brings to the platform the authority of a sound and unusually wide scholarship, and the charm of a very attractive manner of presentation.

—American literary influence in England is thus described by Mr. Ludlow in the current "Atlantic:" "Every American work of merit is sure of republication in England; some are republished which scarcely deserve it. Marion Crawford, W. D. Howells and Henry James, Frank Stockton and Mark Twain, Elizabeth Phelps and Kate Wiggin, are as widely read among us as any English authors of fiction. Longfellow, Lowell, Emerson (the order of names is that of their popularity, not of their merit), are to be found in the library of almost every English home."

—The excerpt published lately in The Outlook from Maeterlinck's "Pélléas and Mélisande" was taken from the New York "Tribune," but, through a regrettable oversight, we omitted to credit it to that journal. We regret this the more since we have received a courteous communication from Mr. Erving Winslow, whose faithful translation of this work of "the Belgian Shakespeare" is favorably known, stating that the excerpt was a "garbled" one in that it omits several phrases without any indication that they were omitted.

—One Sunday morning the Earl of Clarendon, then Lord-Lieutenant of Ireland, took up the work on the "Method of the Divine Government" which the late Dr. McCosh had just published. His Lordship became so interested in the book that he forgot to go to church. He afterwards sent for Dr. McCosh and offered him the Professorship of Logic and Metaphysics in Queen's College, Belfast. Dr. McCosh accepted, and lectured there for sixteen years. His next post was the presidency of Princeton, which he filled for nineteen years.

—The "Critic" has always been interesting, but of late years it has shown many signs of increasing prosperity and of widening editorial grasp. We have commented on the excellence of its literary correspondence from London, Boston, Chicago, and elsewhere, and on its capital special articles. It is now publishing at frequent intervals very interesting familiar talks on books and people from the pen of Mr. Zangwill. The department of "The Lounger," through which the personality of the "Critic" expresses itself perhaps most freely, is, we venture to say, never overlooked by its readers. It is, as a rule, extremely interesting. The paper shows a steady growth in the direction of a wide and intelligent gathering of literary news.

—The Rev. Dr. C. A. Bartol, the lifelong friend of Dr. Holmes, says of the "Autocrat:"

> No man ever gave more pleasure and less pain, reconciling truth with love, to turn the cross into a crown, with a rare and holy art at once both kind and sincere. Prince of geniality and generosity, his pleasure of being approved grew from his appreciation of others, and, as Edward Everett said of Nathan Hale, he loved his neighbor better than himself. From none did he withhold his eye. To no approach or presence was he blind. No importance was in his mien, and when his sight grew dim, and, as he said, "those that look out of the windows were darkened," he took pains to learn from his coachman about persons that passed, so that he might give and get the kindly salute. He failed not to inquire for another's health without referring to his own, and for whatever attention was shown him, with a warmer courtesy he gave thanks. His sportive word had always a sober sense. When he said he lived at Pride's Crossing on the level of humility, he was as serious as when he named his short creed "Our Father," and "God the Soul of the World." To teach wisdom without immodest pretension he used humor as the perfect way.

[For list of Books Received see page 999]

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The Religious World

An Urgent Appeal

That is a most earnest and even pitiful appeal which has been sent out from the rooms of the American Board of Foreign Missions in Boston. In addition to the regular gifts, at least $16,000 is imperatively needed, and needed at once, if the work of the missions is not seriously crippled. Among the Zulus, in North China, in Constantinople, in India, in Japan, there has had to be positive curtailing of the work. One illustration which especially appeals to us is that of the venerable missionary Dr. Riggs, who has spent a lifetime in Constantinople. He has completed a commentary in Bulgarian on the New Testament, and it is partly through the press. It is a work greatly needed in Bulgaria. Only $500 is required to finish the publication, and Dr. Riggs is an old man, but the money is not forthcoming. He ought not to be allowed to finish his course without seeing this book in the hands of the people for whom it has been so lovingly prepared. The Committee say, "All the reduction falls upon those parts of the work which depend directly upon gifts from the churches." Never has a more earnest and thrilling appeal been sent out by this venerable missionary society. It should meet an instant and generous response.

One Church and Foreign Missions

The problem how to fill the depleted treasuries of the missionary societies is solved so far as one church is concerned. If others would do likewise, the treasuries would be filled to running over. We think that the following statement from the Rev. A. J. Gordon, D.D., pastor of the Clarendon Street Baptist Church, Boston, is worth careful attention. Last year that church gave $20,000 for foreign missions, while its own expenses were less than $10,000. The secret of that fact Dr. Gordon gives in the following words: "My own way has been to make collections for foreign missions and home missions every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for the one thing that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging."

What Some Others do for Foreign Missions

The International Missionary Alliance, of which the Rev. A. B. Simpson, of the Gospel Tabernacle, New York, is the most prominent leader, observed its sixth annual convention between the 1st and 15th of October. The Tabernacle, which is situated on Eighth Avenue, was filled every day, and for two Sabbaths the American Theater was also thronged. At the meeting in the Tabernacle thirty watches were given, with a great amount of other jewelry and ornaments of one kind and another. On the second Sabbath Mr. Simpson preached on "The Man of Macedonia," and between fifty and sixty thousand dollars were pledged, "and mostly in small sums and by people of no wealth. The entire assembly arose, and, with uplifted hands, covenanted with God to undertake to increase their present staff of two hundred and thirty to three hundred missionaries, and to raise $200,000—an increase of over $70,000 on last year's collections." Mr. Simpson's peculiar views on divine healing and some other subjects have made many suspicious of the quality of his work; but he succeeds in inspiring men with a consciousness of their responsibility and arousing in them a great enthusiasm.

Death of the Editor of the "Advance"

The Rev. H. S. Harrison, editor and proprietor of the "Advance," met a sudden and shocking death at La Grange, a suburb of Chicago, on Thursday, November 22. He had just returned from the city, and was crossing a railway track, when he was struck by an express train and instantly killed. Mr. Harrison, we believe, was a graduate of Chicago Theological Seminary, a member of the First Congregational Church of Chicago (Dr. Goodwin's), Treasurer of the City Missionary Society of Chicago, and a man of great energy in all his work. Intensely conservative in his theological views, he made the "Advance" the organ of the conservatives of his denomination; but he was interested in many forms of good work, and under his direction his paper has uttered no uncertain sound when questions of great importance to the Church and the Nation have been before the people. "The Advance" for November 29 contains warm tributes of friendship and appreciation from Mr. Harrison's co-workers, his pastor, and other eminent clergymen of Chicago.

The Assembly and the Seminaries

The Outlook noted last week the action of Auburn and Chicago (McCormick) Seminaries in refusing to submit to dictation from the Assembly. There are now rumors, not without foundation, that all is not perfectly smooth sailing at Princeton, though what the result will be we do not know. McCormick Seminary was supposed to be most conservative, and surest to follow the lead of the Assembly, but it has adopted the following resolutions:

Resolved—1. In the judgment of the Board the way is not clear for the adoption of the recommendations of the General Assembly touching changes in the charter of McCormick Seminary.

2. The Board will gladly meet the special committee of conference with the theological seminaries for fuller conference on the questions involved in the proposed change of charter.

These resolutions are not as indefinite as they seem. They show that the directors in Chicago realize that things are well enough as they are, and that they are not willing to depart from the traditions of their past. They indicate a willingness to confer with the committee of the Assembly; but it is significant that they express no sympathy with the object for which the committee exists. One of the most conservative Presbyterian theological professors in a seminary whose orthodoxy is never questioned recently ventured the prophecy that within three years the action of the last Assembly would be overwhelmingly reversed. It is possible that the prophecy allows too little time for such reversal, but the reversal is sure to come. We have not included Union Seminary in the above list simply because it is now practically independent. Its action was a very simple but emphatic declination to accede to the proposal of the Assembly. The movement of the committee among the sem inarie can hardly be called a triumphal march.

Dr. A. P. Happer

On the 27th of October, at Worcester, Ohio, the Rev. Dr. A. P. Happer, one of the most prominent missionaries to China, passed from the earth. He was a man of wonderful personality, widely loved, and, wherever known, greatly honored. He went to China in 1844, and spent nearly half a century in that Empire. His whole life was occupied in preaching, ministering to the sick, and in the literary work with which a missionary's time more and more is being filled. He was the founder of the Christian College at Canton.

The Children's Aid Society

It is almost impossible to condense into a single paragraph the Annual Report of the Children's Aid Society. The forms of philanthropic activity under the direction of this Society are many and valuable. For instance, we find a list of twenty-one industrial schools; seven night schools; one farm school; seven lodging-houses; four summer charities; a laundry; a dress-making, sewing-machine, and typewriting school; a boys' printing-shop; free reading-rooms at all the lodging-houses, and at 219 Sullivan Street and 247 East Forty-fourth Street. No part of the report of this Society is quite so interesting as that which shows the diminution of juvenile crime. Notwithstanding the increase in the population, the commitments of girls and women for vagrancy fell off from 5,180 in 1860 to 1,802 in 1893, or from one in every 138½ persons in 1860 (when the population was 864,224) to one in 1,050 in 1893 (when the population was 1,891,306). Another example is a like diminution of male vagrancy in the same period. There has also been a similar decrease in children's crimes. It should be noted that these facts are taken from the police reports, and are, therefore, not open to the suggestion of being manipulated in the interests of this work. The total number of children under the charge of

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the Society during the year has been 38,811. The total receipts for the conduct of this work during the year were $402,234.17. The value of this work, both to the children themselves and to the municipality, can hardly be overstated. When it is remembered that, in addition, probably nearly one hundred thousand have been taken from the poverty and vice of the city to homes of health and comfort in the country, and that most of those so transferred have grown up to be law-abiding men and women, it will be recognized that the Children's Aid Society has a large claim on the consideration of the whole Nation.

General Conference of Connecticut

The meeting of the General Conference of Congregational Churches of Connecticut occurred at South Norwalk, November 20 and 21. Hitherto the Conference has been composed of delegates selected by the sixteen or seventeen local conferences and consociations in which the churches are associated. Last year provision was made for direct representation of every church by pastor and delegate. The effect was considerably to enlarge the size of the Conference. Another result will be to bring the Conference into more direct, and thus useful, relation to the churches. An important discussion upon the free-seat system was held. A carefully prepared paper showed that only twenty-two or twenty-three of the three hundred and twelve churches of the State offer their sittings free. But these free churches find the system so good that they could not be induced to change it for the old method. The discussion showed warm attachment to the free-seat plan on the part of those who had tried it, and hearty approval of it by those who had not tried it. If a resolution favoring it had been introduced, it would doubtless have passed by a good majority. The subject of church unity could not be overlooked. Professor Fisher, of Yale, made an address on "The Historic Episcopate." He thought that Congregationalists and Episcopalians, once so far sundered, were gradually approaching each other, and that each system was influencing the other. The New Jersey declaration on the subject was presented, and the Conference agreed to join with that of New Jersey in requesting the National Council to appoint a committee to correspond with other Christian bodies with a view to forming an interdenominational alliance. The most important action of the Conference had reference to the relation of Christian citizens in public matters. An address on this subject by Dr. Newman Smyth was followed by long and animated debate. Never has the Conference been so moved by the discussion of such a question. Many of the lay delegates, who knew the facts connected with the political history of their own towns and villages, bore witness both to the need and the feasibility of reform. Many of the ministers, who had themselves participated in the efforts to push on the good work, related their experiences. Resolutions were introduced emphatically denouncing the prevailing wrongs by which the State has been disgraced. Some thought that the resolutions were too emphatic and should be toned down; but men who knew declared that no statement made began to express the real truth in the matter, and a unanimous vote supported the resolutions unamended.

The London School Board Election

The result of the school election in London has been, as we stated last week, to give the so-called "moderates," or Anglican party, a narrow majority, but the progressives made large gains, both in votes and members chosen. The Board will stand twenty-nine moderates to twenty-six progressives. Actually, however, the vote was in favor of the progressives, as they had a very large majority of the ballots cast. But peculiarities in the method in which the election was taken gave the control of the Board to the moderates. The election caused great excitement. The Archbishop of Canterbury published a letter in which he admonished all Christians that it was their duty to support the moderates; but all Anglicans did not agree with their Archbishop, and Archdeacon Farrar spoke as follows: "It is precisely because we desire to maintain for the children of the nation in perpetuity a Biblical, a Christian, a religious training, that we deplore the unwise action, and still more unwise tactics, of Mr. Riley and his followers. Nothing but evil can come of upsetting the wise, honorable, Christian, and only possible agreement of 1870, which has for so many years secured to countless children a thoroughly moral and religious education, given to them by skillful and faithful masters and mistresses, of whom seventy-five per cent. have been prepared by Anglican training, and are members of the Church of England." An editorial in the "British Weekly" says: "One of the most significant features of the contest has been the great reawakening of that independent and Protestant spirit which for centuries has characterized the citizens of London."

The East Side Workers

Last spring we called attention to a Federation of East Side Workers in New York which unites in loving service for humanity Roman Catholics, Protestants, Jews, and, indeed, all phases of faith. It is one of the most encouraging signs of our time. In at least one section of our great city denominationalism gives place to the query, What is our duty to man as we find him in down-town New York? Our readers in New York will see in the daily press the details of this Federation, and those outside will perhaps care most for information concerning three points. First, the object. We quote:

> The object shall be to increase the efficiency of the benevolent work south of Fourteenth Street and east of Broadway, by a careful study of the needs of the people and by earnest co-operation. Every phase of life affecting the workingman and his family shall be studied, and an effort made to correct existing evils The Federation shall aim, by conferences, lectures, etc., and by emphasizing points of agreement, to bring churches and charitable societies into more perfect accord, and thus present a united front in humane work.

Second, membership:

> Active members shall be the pastor, priest, or rabbi, and one member, from each co-operating church and congregation, and the President and an accredited representative from each benevolent society which has its field in this district and desires to co-operate.

Third, who are the leaders in this movement? The Chairman of the Committee is the able and tireless Rev. John B. Devins, of Hope Chapel, and next on the list is Mrs. Josephine Shaw Lowell, than whom few wiser workers live in our time. After them are representatives of the Brotherhood of St. Andrew, of the United Hebrew Charities, of the Episcopal Church, of the Christian Alliance, of Presbyterian, Methodist, and Roman Catholic churches. The work of this Federation should be followed by all students of the social problem. It will, we believe, soon throw much light on many difficult questions.

Deeper Spiritual Life

The leading editorial in the "Christian Evangelist," under date of November 22, touches a note which needs to be sounded very frequently. The growth of the institutional church, the revival of the civic conscience, and the general interest in things which concern the present life, all of which are most desirable, make still more important the necessity of the deepening of the spiritual life, by which is meant the cultivation of the consciousness of the presence of God. In his "Imitation of Christ" Thomas à Kempis has a most instructive and helpful chapter entitled "The Practice of the Presence of God." Our service for humanity will usually be according to the vividness of our realization of the divine presence. Real brotherhood is always proportioned to the recognition of the Divine Fatherhood. The editorial to which we have referred truly says that "the work of extending the kingdom of God is both extensive and intensive." God's government over men is not only to be widened but very much deepened before the kingdoms of this world shall become the kingdoms of our Lord and his Christ. We have hitherto given more attention, perhaps, to extension than to intention, to widening than to deepening our Christian influence, but the time has now fully come when special attention must be given to cultivating a profound religious life." These are wise words. There is no danger of too great interest in the life that now is, but there is great danger of absorption in the present to the extent that the power of the endless life as a motive may cease to be realized. Our survey of the religious world from week to week has convinced us that there has been a gradual change in the quality of preaching and in the emphasis of church teaching and influence. In the past it may have been too "other-worldly;" in the present the need of a deeper and richer spiritual experience, of a more vivid consciousness of God, as a condition for the best work for man and society, is beginning to make itself manifest, and is one of the most encouraging signs of the religious outlook.

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Correspondence

What is Socialism?

To the Editors of The Outlook:

There is a word which is now on every tongue and in every newspaper, magazine, and similar publication, and yet it is a word that has no authoritative meaning, no sharp, clear-cut definition. I refer to the word "Socialism." Ask a dozen persons at random what it means and no two answers will be alike; they will mostly be vague, general, indefinite, and some will try to evade the question and seem to feel annoyed at being asked. Among the newspapers, which are our popular educators, it means every shade of opinion between Henry George and Johann Most. How am I to differentiate between the Socialism which includes "trade-unions, co-operative societies, and debating societies" (Outlook, p. 785); the mild humanities of the Christian Socialist, the æsthetic sentimentalism of Morris, the "State" Socialism of so many professional and philosophical gentlemen, and the "destructive Socialism" spoken of by The Outlook? Professor Ely has been accused of being a Socialist, but denies it—says he is not. Which is correct—the accusation or the denial? A group of workmen get dissatisfied with their wages and are noisily demonstrative; the newspapers call them Socialists: another group are not only noisy but turbulent and riotous; they are then called Anarchists—like the famishing Hebrew cloakmakers, for instance. Why? Mr. Debs, Mr. Altgeld, Mr. Waite, and Mr. Most are set down as Anarchists by respectable papers like the "Times," "Harper's Weekly," and the "Evening Post," and none of them, so far as I know, have denied it. The word Anarchism, then, is a regular word in the English language, and the American school-boy is entitled to know authoritatively what it means.

Will, therefore, The Outlook pardon my perplexity, and perhaps my prolixity, if I ask it to do what no newspaper or magazine, so far as I know, has done, or attempted to do: Define the words Socialism, Communism, and Anarchism; state what they respectively comprehend, and their limitations? Or, again, whether the American single-taxer gradually blends into the Russian Nihilist, like a chromatic scale in music? Which seems to be the general opinion? It is really too bad that the rising generation should be absolutely ignorant of the exact meaning of words of every-day use, and left only to vague guess and inference. P. L. B.

Our correspondent shows by his inquiry that he is as well able to answer it as any one. What Socialism should mean is "the joint ownership by all the members of the community of the instruments and means of production." This was Mill's characterization, and nothing more authoritative or more satisfactory has since been offered. What Socialism does mean is an entirely different matter, and must be judged from the context each time it is used. Unfortunately for the word Socialism, there is much good usage in favor of limiting it to a system of joint ownership in which individual responsibility is lessened or destroyed by insuring to all "equality of payment." The great mass of those who are called "Socialists," however, believe in a system of joint ownership which promotes individual responsibility by securing to all "equality of opportunity," and rewarding each individual according to his service. The word "Communism" means Socialism of the most leveling type, and Anarchism means joint ownership by groups uncontrolled by law.—THE EDITORS.

The Recent Fall River Strike

To the Editors of The Outlook:

Mr. MacColl, in his article on "The Great Textile Strike" in The Outlook for November 10, means to be fair, I think, but I believe that some of his facts are twisted. For instance, he makes much of the loss to which operatives must submit when wages are reduced and then restored, of the overruling of the Fines Bill, and of the failure to comply with the Particulars Bill, arguing that these grievances, topped by the 10 per cent. cut-down, resulted in the recent troubles. Only three companies in forty-two impose fines. One of these, the King Philip, is conducted by an agent, who is accessible to his employees at all times, and who has offered to devote the sum-total of all fines levied to any object his operatives might designate. The system is in force in fine-goods factories, so called, to prevent careless work. The bill to abolish it was pronounced unconstitutional from the first, and is something which does not concern the help, as a body, in the slightest. Many employers have complied with the Weavers' Particulars Bill, which is supposed to give data which will enable the weaver to ascertain just what his earnings will be. In many cases neither the manager nor the operative can figure the cost of production. On new styles of goods it is necessary to experiment; but the whole subject was, and is, dearer to the heart of the labor leader than to the led. Mr. MacColl intimates that wages might be raised and lowered because it pays corporations to make the increase. Money could not be coined rapidly by any such process. Weavers receive 18 cents a cut, and a drop brings them down to 16 cents. When wages are restored, "the old schedule" is adopted, and they receive 18 cents again. There may be a slight percentage against the help in other departments, but a 10 per cent. reduction and nothing else stopped the machinery in Fall River.

There was no quarrel between capital and labor at the time. The weavers voted to curtail the production, under the impression that they could sell their labor later to better advantage. The notices posted in the mills did not tell them what the reduction would be, but the bulletin-boards did the moment the manufacturers left their meeting. There was no misunderstanding on that score. In the end there was bad blood. The gates were opened, and employers compromised with the spinners on a basis of 5 per cent., refusing to treat with the weavers.

The excuse offered for this action was that the spinners could and would make a long fight, that it cost little or nothing to settle with them, and that many families were in distress. The corporations contended that they could not afford to pay the weavers this advance. The position taken was fair or unfair according to the point of view. A strike ensued, and the weavers were beaten. T.

In Acknowledgment

To the Editors of The Outlook:

We would thankfully acknowledge the receipt of the following in answer to the appeal to which you generously gave a place in your columns:

Miss K. S. Babcock	$5 00
Miss F. Lathrop	1 00
Mrs. Payson Merrill	10 00
Mrs. Titus	10 00
Mrs. M. D. R. Sibley	10 00
A. R. S.	1 00
Mrs. W. S. Ebersole	1 00
Rev. F. H. Means	5 00
Mrs. F. S. Bissell	3 00
Total	$46 00

For the Tenement-House Chapter,
CLARA FIELD, Treasurer.

Ignorant Spirits

To the Editors of The Outlook:

I notice in The Outlook for November 16 an offer by a Spiritualist of poems or articles by any of the great men of earlier centuries—Shakespeare, Melancthon, etc. There seems to be a difference of opinion among Spiritualists, which one would hardly expect to find where people learn directly of the spiritual world from those who inhabit it, for I have been told that it was not possible to have communication with these great men who have passed away so long ago, as they have progressed beyond the sixth sphere, and therefore could not be brought back. It is certainly strange that spirits should differ so widely about the realms which they inhabit.

I attended a private séance a couple of weeks ago, and there learned that communications from the spirits were exceedingly interesting at least. The medium was a workingman, a carpenter, I think, evidently of no education. Yet that, of course, could not have affected the messages which were transmitted through him in a trance. We talked with a spirit called Turkana, who had been ruler of a province in Asia Minor, near Constantinople (evidently Bithynia), 900 B.C. The people there spoke the *Israelite* tongue. When asked for a sample of the language, he declined, "as no one present understood it." When I mildly remarked that I could read it, he seemed confused for a moment, but quickly found other reasons why it could not be given. He told us, however, that the people were *Mohammedans* at that time (900 B.C.)!

We also talked with the spirit of an Indian medicine-man, who died in 1822. He told us that he belonged to the Cherokee tribe, and that they were driven out of Pennsylvania in 1781 by Daniel Boone! This ought to be interesting to students of Indian history. He also told us a great deal about the spheres in which the spirits live, which was especially interesting, as showing how very mistaken astronomers are. It seems that spheres are the planets counting from the earth outward away from the sun. There are no planets between the earth and the sun. Mars is the third planet, Jupiter the fifth, and Venus the sixth. He repeated several times, in answer to my questions, that the order was that of relative distance outward from the earth.

The planets, including Jupiter, all had mild and pleasant climates. Jupiter, therefore, can scarcely be molten, as astronomers have supposed.

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It would evidently be very interesting to have a full account of history and astronomy from such sources, and if other séances yielded the same results it would evidently be necessary to completely rewrite all of our history and science, as not a statement made that night corresponds with what we have hitherto accepted as fact.

It is strange how our historians and scientists could have been so completely misled!

J. H. Y.

A Correction

To the Editors of The Outlook:

I have read and re-read Katharine Tynan Hinkson's very charming "Poets of the Bodley Head," and notice one or two little inaccuracies, which I venture to point out. "Volumes in Folio" (1889) was published by Elkin Matthews only, as were all others of Mr. Le Gallienne's books except "My Ladies' Sonnets," privately printed, 1887, and "The Book Bills of Narcissus," Frank Murray, Derby, Leicester, and Nottingham, 1891, down to and including "The Book of the Rhymers' Club," 1892. With "English Poems," 1892, the imprint appears as Elkin Matthews and John Lane. Again, she says, referring to Mr. Norman Gale: "His 'Country Muse' came to town in 1890." In reality "A Country Muse," first series, appeared in 1892, and the second series in 1893. Trusting these little corrections may prove of interest, I am, dear Mr. Editor, D. F.

Remembers Ascension Robes

To the Editors of The Outlook:

I wish to bear my testimony to the truth of Miss Wilkins's account of the Millerites. My father, who

Catarrh in the Head

Often leads directly to consumption, and consumption, as every person knows, is almost necessarily fatal. Therefore catarrh should be checked at once as a most dangerous disease. If you have catarrh in the head, do not waste time and money in the use of local applications,

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has lived in Boston over sixty years, distinctly remembers that the Millerites had ascension robes. And one man, a hatter by trade, whose place of business was on Hanover Street, sat in his robe several hours awaiting the Lord's appearance. This, of course, could not have been an isolated case. My father says that they did have robes, and donned them.

SOPHIA H. MOORE.

Somerville, Mass.

Notes and Queries

I submit the following questions in behalf of a friend of mine, who, having criticised the Christian religion to a great extent, has met with difficulties as regards the origin of the present conditions of Christianity: 1. Where and when and in what languages were the Four Gospels written? 2. Were there no other narratives of Christ's life, either accepted or rejected by the first fathers of the Church? 3. Are there no documents written by Christ himself? Have we any proofs that he ever wrote, or were all his doctrines verbally delivered? 4. When were the Four Gospels formed into a volume? 5. Where can be found the oldest manuscripts of the Gospels? how old are they? and are they single copies, or the four in one volume?

M. N.

1. All in Greek. The consensus of learned opinion as to the first three is that they were written in the latter part of the first century. The date of the fourth is still under discussion. 2. There are a variety of so-called "apocryphal gospels," more or less fragmentary, for a collection of which see Vol. XVI. of Clark's "Ante-Nicene Library," Edinburgh. 3. He wrote nothing. 4. The earliest form in which we find them combined is the "Diatessaron" (*i. e.*, By the Four), a harmony composed by Tatian about A.D. 160. 5. The "Sinaitic," at St. Petersburg, and the "Vatican," at Rome, both of the fourth century; next, the "Alexandrian," in the British Museum, and the "Codex of Ephraëm," at Paris, both of the fifth century. They are separate.

What was Balaam's great sin? I heard a sermon to-day in which the preacher said that, knowing the true God and his will, he sold himself for gain. In reading over the account in Numbers I cannot find that he acceded to Balak's request that he should curse Israel. On the contrary, he blessed them three times, and Balak dismissed him in anger.

W. W. L.

Balaam seems to have delivered his prophecies in a state of trance, in which his own will was in abeyance, and he had to speak as the power in control of him dictated. He believed that this was a divine power, and found that it was friendly to Israel, but endeavored to make it compliant with his desire to oblige Balak by cursing Israel. His sin seems to have been like that of some modern folks, who, when they pray, are more desirous to get God to do their will than they are that God's will rather than theirs may be done.

Kindly give your interpretation of the following passages of the New Testament: Matthew xii., 31; Mark iii., 28; Luke xii., 10; 1 John v., 16.

B.

The *crux* of all these passages is the nature of "the unpardonable sin." The true view of this perplexed question is, that the unpardonableness is not of the objective, but the subjective, kind—*i. e.*, not because of the atrocity of the sin against God, but because of the paralyzing effect of the sin upon the man's moral nature, leaving him in a state in which he is as incapable of seeing the grace that is offered him as if he had put out his eyes.

Kindly suggest a short course of reading in Christian biography. I do not care to read of ascetics, but of manly, Christian men, like Norman McLeod, H. W. Beecher, J. G. Paton, and men of like stamp, who lived a healthy, useful life.

W. H. B.

A short list, that may be almost indefinitely extended, would include the lives of Charles Kingsley, Horace Bushnell, General Gordon, Sir Henry Havelock, Dorothea Dix, William Lloyd Garrison, Cyrus Hamlin, Joseph Neesima, Charles L. Brace.

In the Litany of the Episcopal Church service is the prayer: "Forgive us all our sins, negligences, and ignorances." What Scriptural authority is there for believing ourselves responsible for our ignorances?

S.

A concordance will show, both in the Old Testament and the New, numerous references under the words "ignorance" and "ignorantly;" for instance, see Leviticus iv., 2, and Acts iii., 17.

Can you tell me how the phrase "Noblesse oblige" originated? Who used it first? Has it some special history like the motto "Ich dien"?

SUSACUAC.

We find no story as to the origin of the phrase. It has been a current French proverbial phrase for two or three centuries.

In your issue of November 3 you remark: "Prices cannot be normal unless the currency is expanded in a normal way." Alluding in your financial summary to the vast accumulation of idle money at the centers, you inquire: "How much longer is this piling up of idle money to continue?" Please inform a reader three thousand miles away how the currency can need to be "expanded" while it is "piling up" because the owners find no use for it?

A. L. P.

It is precisely when money is becoming more valuable—because more scarce—that the owners prefer to hold it idle rather than invest it. When New York Central stock is selling at 99, Western Union at 87, and Baltimore and Ohio at 68, the owners of money can find abundant use for it if satisfied with anything like the interest and security that sufficed two years ago. While money is becoming more valuable, however, they prefer to keep it idle rather than part with it even on the terms now offered them. In this they show practical wisdom, for the steady fall of prices both occasions the hope among investors that they can buy later at lower prices, and the fear among lenders that they may not get back their principal. Were the currency becoming relatively more abundant, these hopes and fears would disappear. The owners of money would then prefer not to hoard, for they would be surer to get it back if they lent, and might look for higher prices if they invested. The real test of the abundance or scarcity of currency is whether prices have remained normal and uniform. If prices become abnormally low, it demonstrates that the supply of money has not increased as rapidly as the demand, and should be increased; if prices become abnormally high, it demonstrates that the supply of money has increased faster than the demand, and should be restricted. No amount of inflation ever produces a hoard of idle money; and the inflation element is always ready for more. In the same way, no amount of contraction does away with a hoard of idle money, and the contractionists are always ready for less. The question of too much money or too little money is not to be determined by the amount of it idle, or else inflation will always lead to more inflation and contraction to more contraction. The only test is whether the supply has been increased enough, and not more than enough, to keep prices uniform.

D. F. B.—For answer to your inquiries on the Resurrection and Judgment you should read "Beyond the Shadow" (T. Whittaker, New York. $1.25). Paul's statement in 1 Cor. ii., 9, refers, as verse 10 shows, to the present life, but must also be true of the next. Christ's saying in Matt. xix., 28, you will find fully explained in the book above referred to.

Books Received

THE BOWEN-MERRILL CO., INDIANAPOLIS

Lodge, Harriet N. A Bit of Finesse.

BURLEIGH & FLYNT, AUGUSTA, ME.

Dana, Olive E. Under Friendly Eaves. $1.25.

THE CENTURY CO., NEW YORK

St. Nicholas, 1894. Illustrated. Conducted by Mary Mapes Dodge. Vol. XXI. Parts I. and II. $4.

The Century Illustrated Monthly Magazine. May, 1894, to October, 1894. $3.

E. P. DUTTON & CO., NEW YORK

Hepworth, George H. Herald Sermons. $1.

Calendar for 1895. 50 cts.

Children of the Year. Calendar for 1895. $1.50.

Overton, Robert. After School. $1.25.

GINN & CO., BOSTON

Leune, Albert. Difficult Modern French. 85 cts.

HARPER & BROS., NEW YORK

Allen, James Lane. A Kentucky Cardinal. $1.

Matthews, Brander. The Royal Marine. $1.

Black, Clementina. An Agitator. $1.

Paston, George. A Bread and Butter Miss. $1.

Braddon, M. E. The Christmas Hirelings. $1.25.

Whitney, Caspar W. A Sporting Pilgrimage: Studies in English Sport, Past and Present. $3.50.

Ritchie, Anne Thackeray. Chapters from Some Unwritten Memoirs. $2.

Harper's Young People, 1894. Vol. XV. $3.50.

Bruce, Wallace. Wayside Poems. $2.

James, Henry. Washington Square. Illustrated by George Du Maurier. 50 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Aldrich, Thomas Bailey. The Story of a Bad Boy. Illustrated by A. B. Frost. $2.

The Great Refusal: Being Letters of a Dreamer in Gotham. Edited by Paul E. More. $1.

Longfellow, Samuel. Hymns and Verses. $1.

Allen, Alexander V. G. Religious Progress. $1.

Strachey, Sir Edward, Bart. Talk at a Country House: Fact and Fiction. $1.25.

Lathrop, George Parsons, and Rose Hawthorne Lathrop. A Story of Courage: Annals of the Georgetown Convent of the Visitation of the Blessed Virgin Mary.

Holmes, Oliver Wendell. The Year-Book.

Shakespeare, William. Julius Cæsar. Edited by R. G. White. 15 cts.

Lamb, Charles and Mary. Tales from Shakespeare. Parts I., II., and III. 15 cts. each.

HUNT & EATON, NEW YORK

Norris, Mary H. The Nine Blessings. 75 cts.

MACMILLAN & CO., NEW YORK

Mallock, W. H. Labour and the Popular Welfare. 90 cts.

Steel, Flora Annie. Tales of the Punjab. Told by the People. Illustrated by J. L. Kipling. $2.

Gamlin, Hilda. George Romney and His Art. $3.50.

Gaye, Selina. The Great World's Farm. $1.25.

Hill, George Birkbeck. Harvard College by an Oxonian. $2.25.

Browning, Robert. Complete Works. 9 Vols. $20.

PENN PUBLISHING CO., PHILADELPHIA

Ellis, Edward S. Among the Esquimaux.

Otis, James. Chasing a Yacht.

G. P. PUTNAM'S SONS, NEW YORK

Crockett, S. R. The Play-Actress. $1.

Journal of Social Science. No. XXXII. Saratoga Papers of 1894. $1.

CHARLES SCRIBNER'S SONS, NEW YORK

Thompson, A. C. Protestant Missions: Lectures. $1.75.

Harraden, Beatrice. Things Will Take a Turn. $1.

Salmond, Professor S. D. F. The Critical Review of Theological and Philosophical Literature. Vol. IV. (Imported.) $2.

Morgan, C. Lloyd. An Introduction to Comparative Psychology. (Imported.) $1.25.

Strahan, S. A. K., M.D. Suicide and Insanity. (Imported.) $1.

MacGregor, Rev. James, D.D. Studies in the History of Christian Apologetics. (Imported.) $3.

Drummond, William. Poems. Edited by W. C. Ward. 2 Vols. (Imported.) $3.50.

Mair, Alexander, D.D. Studies in the Christian Evidences. (Imported.) $2.25.

Clarke, Rev. Henry W. A History of Tithes. (Imported.) $1.

Feather, Rev. J. The Last of the Prophets. (Imported.) 80 cts.

Bibliographica. Part III. (Imported.) $2.

Taylor, Susette M. The Humour of Spain. Illustrated by H. R. Millar. (Imported.) $1.25.

Cable, George W. John March, Southerner. $1.50.

Andrews, E. Benjamin. History of the United States. 2 Vols. $4.

SILVER, BURDETT & CO., BOSTON

Vedder, Henry C. American Writers of To-day.

STONE & KIMBALL, CHICAGO

Gosse, Edmund. In Russet and Silver.

BROWN-THURSTON CO., PORTLAND, ME.

Dalton, Rev. A., D.D. Epochs of Church History.

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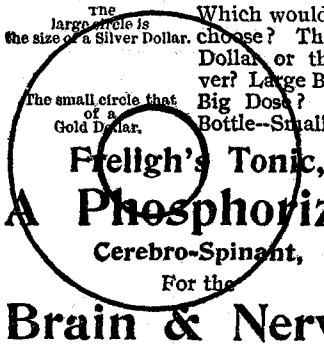

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The Spectator

The Spectator had occasion recently to go to a large circulating library, and that upon a Saturday morning, when the public school children, for whose use the library was originally founded, have a monopoly of privilege. The Spectator was interested in watching the long processional of boys and girls from ten years old upwards—children mostly of the better class of wage-earners, with occasionally a black face, and not a few indicating Jewish parentage. It was a striking illustration of the elements of our National life, and that in the formative stage. "If," as has been said, the Spectator was thinking, "it lies in the power of our public schools to eradicate much of the evil of the State, as the majority of voters receive their only training in those schools, then libraries like this must have a power for good or the opposite, which should be more generally recognized."

❀

It was a well-behaved crowd, with only an occasional covert skirmish for precedence in the line, that filed through the railed-in passages leading up to the two windows in the high inclosure of ground glass and oak panels, far back in which, with a limited amount of shelf room in the deep aperture before them, were two librarians—young men showing a marked business dispatch in receiving and giving out books. "Books returned here" could be seen in large letters over one window; "Books taken here" over the other. Occasionally there was a prolonged halt in the processional when one of the librarians left his post for a hurried trip to a distant book-case—that of Juvenile Fiction or Travel and Adventure, invariably; but, as a rule, the children had arranged with some one near them in the line for an exchange, and the well-worn books were rapidly transferred. There was no table of selected books for these children to choose from. They seemed limited to taking what was already afloat among them, the supply being kept up by occasional demands upon the shelves. Neither did the other patrons of the library—hundreds of readers and students—have a table of books to choose from. The great book-cases were arranged in niche-like departments, their wire-netted doors fast locked, the railing which placed them beyond reach (save by the librarians) so far from the cases that reading the titles was out of the question. Never were books more perfectly defended, and surer of prolonged preservation.

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The books that these children carried away were the very ones that the Spectator knew that they would. Not bad books—certainly not—but books which, in the main, are not literature, and which the Spectator believes to be as detrimental to the formation and cultivation of a healthy literary taste as a diet of gumdrops and spruce beer would be to the average stomach. The notion prevalent among many educators that it is better to let children read what they will (providing they do not choose what is absolutely pernicious) than nothing at all and so grow up without a love of reading, is, according to his convictions, the basis of much evil, as a taste for trash, in a feeble intellect, is not easily cured, vitiating what mental vigor has been allotted—diverting it from occupations that might lead to good reading. The false ideas that become fixed in the minds of readers of third-rate juvenile fiction—false conceptions affecting their future citizenship—make it a serious question if a great circulating library ought to distribute it on the score that it encourages a habit of reading.

❀

"The great majority of these children will never ask for the books they ought to read," mused the Spectator. "If they could go among the book-cases, even if not permitted to take a book from a shelf, the chances are that some of those spotless volumes would have a reader or two. Their titles would provoke curiosity—the attraction in their faces." He thought of the large school library in a Western State, founded for the *use*, rather than the preservation, of books. "It rejoices us to see a good book that has been *used up* properly," says one of its promoters. "The poorest use that a good book can be put to is to save it carefully."

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"We pride ourselves upon our admirable system," said a member of the School Board with whom the Spectator opened a discussion upon the best use of books. "Our library has been carefully selected, and that without regard to what our readers want, particularly that class of children who depend upon this library for about all the reading they have. Our classification catalogue and methods cannot be surpassed; they are used in libraries of this kind largely throughout the country. . . . A book misplaced is a book lost. No one but the librarians are to take books from the shelves and replace them. . . . We long ago discarded the table of selected books for readers to choose from. Books were not infrequently carried off surreptitiously; the turning them over injured their binding. We expect applicants for books to depend less upon the librarians than they did under the old system. They should know what they want before they come here. They will promptly be given what they ask for if it is in the library."

❀

"They must know what they want before they come here," pondered the Spectator. Then, for the first time in his life, he was thankful that he had been a boy—a book-hungry, book-ignorant boy—under a different dispensation—before advanced methods of classification, cataloguing, and the preservation of libraries came in. He had envied the children of to-day in having access to such great full libraries; he had looked back upon his own experience with not a little self-pity; but at last he was thankful that it had been just what it had been, in a carefully selected but not very large public library, where he was permitted to prowl among the cases, although forbidden to put back a single book he had taken from a shelf. How he had enjoyed those exploring expeditions looking for faces he liked—books always had faces to him—titles that provoked his curiosity, reading a little in this book and that, often choosing his prize from the fact that he had never heard of the book before and was puzzled to know what it could be about. *Sartor Resartus!* Will he ever forget how that title struck him, and what the reading of the book was to him? "Life of Mirabeau!" Who was Mirabeau? The name took hold, and still more the strong, scowling face beside the title-page. It was the prelude to a winter's reading—yes, a life's reading—of everything relating to the French Revolution. And so door after door was opened to a new world of knowledge; doors he would never have known of, and never have applied to for admission, had they been guarded by a librarian's window. Oh! that indescribable joy in seeing what was in a dark corner—in bringing down a lonesome, neglected-looking book from a top shelf—of seeking the overlooked (books were always sentient things to the Spectator) and giving them the recognition they deserved! And the big tables of those days, upon which many books were spread out, the new ones by themselves, all under the vigilant eye of a kindly yet crusty old librarian, who plainly was overweighted with a sense of the responsibility imposed upon him in attending to what the young people selected. . . . "You are reading too many stories. Try this"—handing out a corrective, well chosen.

❀

"Well, the day is gone by for all that sort of thing. A fine library we would have under such conditions," said the School Commissioner, after hearing the Spectator's reminiscences. "Yes, I know what Dr. Holmes said about the advantages a child receives in being turned loose in a good library as soon as he can read, in being permitted to tumble about among books. There can be no tumbling about among the books of any well-conducted library of to-day. Dr. Holmes meant nothing of the sort," to which the Spectator meekly assented. "Even now we have hard work to keep those who want books outside the rail. They will slip over and go nosing among the cases, looking for *something to want*. We mean to keep up a model library. We feel our responsibility as custodians of a great trust of the people, for the people. We stand ready to consider any and every suggestion for increasing its usefulness."

❀

Thereupon the Spectator asked of himself alone if this model library is as yet the great moral force in the community that it might be?

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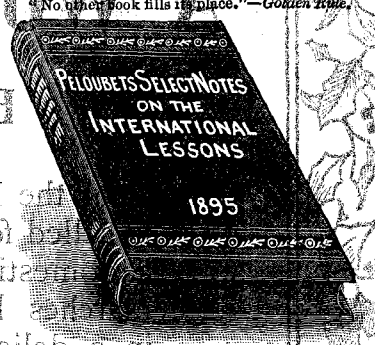

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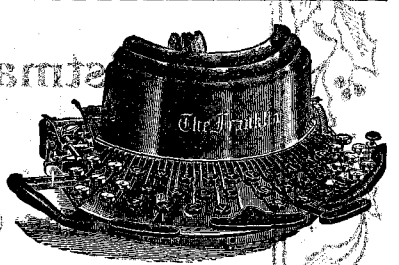

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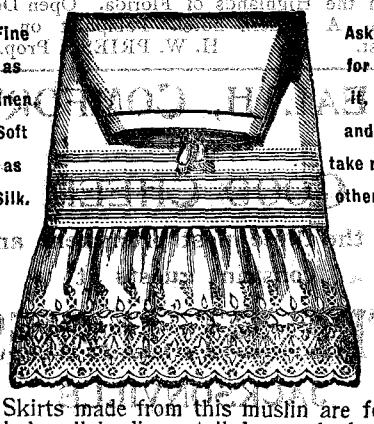

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1st St. near Madison Ave., Lakewood, N. J.

Elegantly furnished rooms. Superior cuisine and attendance. Post-Office Box 165.

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Information and photographs at Recreation Department, The Outlook, 13 Astor Place, N. Y.

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Turkish, Roman, pine, salt, iron, sulphur, electro-thermal, and all hydropathic baths; electricity in all its forms; massage. Open fireplaces; sun parlor; electric bells; electric lights in all public rooms; Alderney milk and cream. Open from October 1 to June 1, with or without treatment. Medical superintendence by H. H. CATE, M.D. For information and circulars address Miss C. W. STEVENS, Manager.

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(For other advertisements in this department see following page.)

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Supplies teachers for schools and colleges
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The Kent Place School for Girls
All departments. Advantages of New York. Home comforts for boarding pupils. Principal, Miss Watts, late of The Cambridge School. The Summit School Co. Hamilton W. Mabie, President.

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Germantown, Philadelphia, Pa.
Boarding and Day School for girls. 38th year opens Sept. 26th. Academical and college preparatory courses. For circular address Mrs. THEODORA B. RICHARDS, Principal.
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VERY LOW RATES

taking in all principal points of interest and allowing special privileges without extra cost. Detailed information and descriptive pamphlets will be mailed free on application to W. A. THRALL, Gen'l Passenger and Ticket Agent, Chicago, if you mention this publication.

Agents of connecting lines sell tickets via

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Palace Drawing-Room Sleeping Cars and Tourist Sleepers are run through to San Francisco without change, leaving Chicago daily via

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SUCCESSORS TO A. T. STEWART & CO.

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(Wholesale Floor.)

We have selected from an immense stock some extremely beautiful fabrics, suitable for winter wear, and offer them on Monday morning

at ½ Import Cost

They include: **Heather Mixtures, Armures, Corkscrews, Covert Cloths, Ladies' Cloth, Camel's Hair Serge, Silk and Wool Novelty Suitings.** An elegant gown may be purchased at just ⅓ former prices.

10,000 handsome **DRESS PATTERNS,** especially put up for holiday presents—ranging from **2.00, 2.50, 2.75** to **3.50** and up.

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The greatest assortment of **CHILDREN'S BOOKS, HOLIDAY GIFT BOOKS, CHRISTMAS CARDS, CALENDARS AND DIARIES FOR 1895.**

Every new novel fresh from the press and way under Publishers' prices.

We sell one year of "The Century," 2 vols., cloth, 1,000 pages, 900 illustrations, at . . . . } **1.60**

(Publishers' price, 5.50. That is only a sample of what we do.)

TOYS

(Basement.)

The great popularity of this superb department forced us to quadruple the space devoted to it.

The display this year surpasses all former efforts, and is absolutely the finest exhibition of Toys ever made. All children are welcome, and are requested to bring their parents with them to make a bid at Santa Claus's auction.

There are Dolls and Dolls in a hundred varieties, Jumping-Jacks, Hobby Horses, Express Wagons, Dolls' Houses, Tin Soldiers, Trumpets, Drums, Noah's Arks, etc., etc., etc., down through every new idea.

We have marked all toys as low as is consistent with sound business principles, and, with the immense variety in the stock and the consequent varied prices, every little heart should be gladdened by some remembrance from Kris Kringle on Christmas day.

N. B.—For the greater convenience of our customers, during the Holiday season, until Christmas, commencing with Dec. 10, our store will be kept **open evenings until 10 o'clock.**

The Entire Block, Broadway, 4th Ave., 9th and 10th Sts., N.Y.

The Best-Fitting, Most Durable Half-Hose
ARE STAMPED
Shawknit
TRADE MARK.
ON THE TOE.
THERE IS A GREAT VARIETY OF STYLES IN COTTON, MERINO AND WOOL.
FOR SALE BY THE TRADE GENERALLY
☞ *Post-paid Price-List, fully descriptive, to any applicant.*
SHAW STOCKING CO., Lowell, Mass.

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About People

—Princess Alix will be the third Czarina from the Hesse-Darmstadt family. The first was the wife of Paul I., the second of Alexander II.

—The Grand Duke of Baden, who has shown his anger at the dismissal of Count von Caprivi, is the most popular and influential ruler in all Germany. He is the Emperor's uncle.

—In spite of his weight and years, the latest victim of golf is the Marquis of Salisbury. The influence of his nephew, Mr. Balfour, an enthusiast about the game, probably counts for something.

—Señor Morel Fatio has been appointed Taylorian Lecturer at Oxford for this year. The attractive subject of his first lecture is "Don Quixote Regarded as a Reflection of Contemporary Life and Manners."

—It is said that the youngest member of the Fifty-fourth Congress will be Representative-elect M. W. Howard, of Alabama. He is a Populist, and is the author of that sensational volume, "If Christ Came to Congress."

—Dr. F. C. French, recently Professor of Philosophy at Colgate University, has been called to be the first Professor of Philosophy at Vassar College, President Taylor retaining rfor the pesent the professorship in ethics.

—The Green Mountain State still claims a war Governor, whose name should have been added to the list given recently. Governor Holbrook, over eighty years of age, is an honored and venerated citizen of Brattleboro'.

—Prince Hohenlohe, the present Chancellor of Germany, though a man of immense wealth, always prepares his own coffee; indeed, when he travels, he carries his own coffee-machine with him, and uses it three times a day.

—Mr. Labouchere says of the late Czar: "Long years ago, when he was a boy—and a strapping, sturdy boy—he taught me how to go down a Russian ice mountain, and this has always led me to follow his career with interest; for no other king nor emperor ever taught me anything beyond."

—Mr. Edmund C. Tarbell is one of the latest associates of the National Academy, and one of its most promising painters. He was born in 1862, and is now an instructor at the Boston Museum of Fine Arts, where he was a pupil not many years ago.

—The death of Professor Josiah Cooke, of Harvard, has necessitated the election of a new President of the American Academy of Sciences, and the name of Alexander Agassiz has now been put upon the succession-roll, which contains, besides Dr. Cooke's, the names of Professor Lovering, Charles Francis Adams, and Asa Gray.

—It may not be generally known that Dr. Parkhurst, the energetic reformer of New York City, was a Massachusetts boy. He was reared on the rocky hills of Worcester County, where likely enough his favorite recreation, Alpine climbing, was formed. Parkhurst *père* was a schoolmaster, who ran a farm summers and taught school winters. The family removing to Clinton, Charles had further schooling, and then went into a dry-goods store. But the boy had an ambition to become a student, and finally went back to school and prepared for college. He graduated from Amherst in the class of '66.

All lamps smell, if they do not smoke, with wrong chimneys. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

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MINCE MEAT

Two large pies are made from each package of None Such Mince Meat. For sale by all Grocers. Be sure you get the None Such—avoid imitations.

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Every "Miller" lamp is perfect, whether it costs $1.00 or $100.

FINE "MILLER" LAMPS with Exquisite Shades for Gifts.

ARE BEAUTIFUL, USEFUL, APPROPRIATE.

Cut out and save this card.

The "Miller" is made in all styles of Banquet, Boudoir, Piano, Vase, Study, Bracket, Hall, Library, Chandelier, so **everybody can find designs to please** in our assortment, **which is the best in New York.** Our "Miller" Oil Heater **will warm a room.** We also make Brass Tables with Onyx Tops, The "Rochester" lamp, etc. Established 1844. **We make only the best.**

The "Miller" gives a **bright, steady light,** flame does not "climb" to smoke ceiling; lighted **without removing** chimney; **a simple turn of a button** (which a child can do safely), adjusts the wick so the flame is always even (a great improvement over **the old way of pulling up** the wick); to **put in** new wick is **no trouble.** An Indicator **tells** when lamp is full of oil; the draft is so controlled that **chimneys are not broken** by the flame. **THE "MILLER" IS A WONDERFUL LAMP; EVERYBODY SHOULD BUY IT.** If your dealer **will not** supply come to us. **Catalogues sent on application.**

EDWARD MILLER & CO.,

10 and 12 COLLEGE PL., bet. Park Pl. and Barclay St., New York.

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BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER BACK. THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH.

OR A "CHAUTAUQUA" OIL HEATER FREE,

CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8½ INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS.

OR A "Chautauqua" Desk FREE, WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

MOST POPULAR DESK EVER MADE. SOLID OAK THROUGHOUT, HAND-RUBBED. 5 FEET HIGH, 2½ FEET WIDE, 10½ INCHES DEEP. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, BOUGHT AT RETAIL WOULD COST, - - - - - - - $10.00 } EITHER PREMIUM, WORTH AT RETAIL, 10.00 } You Get ALL FOR $ 10.00. WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

See Outlook, Nov. 17th and 24th. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

When writing, please mention The Outlook.

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TIFFANY GLASS AND DECORATING COMPANY

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What Brings Release from Dirt and Grease? Why, Don't You Know? SAPOLIO

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The Business World

The Sugar Snarl

The market is as much befogged as ever on the sugar situation. As Congress has just convened, it seems, however, that the closing of refineries, the threatened reduction of dividends, and the pessimistic talk by Mr. Havemeyer have a point not hard to see. At least the market thought so one day last week when the dealings in Sugar aggregated 125,000 shares, or exactly one-third of the entire amount of the common stock. The public, however, will not take too seriously the general and purposely sensational statements of a company as to its possible future action, when that company has hitherto refused to submit any record of its yearly profits to its own stockholders. The policy of secrecy may yet bear its own proper fruit. What effect these statements, and any reduction in the number of employees or in the size of dividends, may have upon Congress is difficult to determine, since the last session abundantly showed that the gambling in sugar was not confined to Wall Street. Many inquiries have been made as to the dividends paid by the American Sugar-Refining Company, and the Boston News Bureau has compiled the following approximate report:

Aggregate dividends of the old combination	$11,900,922
5 per cent. paid on $50.000,000 capital January, 1891, at time of reorganization as the American Sugar-Refining Company	2,500,000
Paid in July, 1891, 4 per cent. on $25,000,000 common, and 3½ per cent. on $25,000,000 preferred	1,875,000
Paid in 1892 7 per cent. on $37,500,000 preferred; 10½ per cent. on $37,500,000 common	6,562 500
Paid in 1893 7 per cent. on $37,500.000 preferred, and 21½ per cent. on the same amount of common	10,687,500
Already paid in 1894 7 per cent. on preferred and 12 per cent. on the common.	7,125,000
Total	$40,650,922

The second and fourth items of the above report refer to the reorganization of January, 1891 (when the capital stock of fifty million dollars was divided into half common and half preferred stock), and to the issue of 1892 of twelve and a half millions common and the same amount of preferred stock to absorb the Spreckels and Philadelphia refineries, whose output was one-third of the sugar refining in this country. On Monday afternoon, when the President's message was telegraphed, large blocks of stock were thrown on the market. Mr. Cleveland expresses himself as follows:

> The German Government has protested against that provision of the tariff which imposes a discriminating duty of one-tenth of one cent a pound on sugars coming from countries paying an export bounty thereon, claiming that the exaction of such duty is in contravention of Articles 5 and 6 of the treaty of 1828 with Prussia. In the interests of the commerce of both countries, and to avoid even the accusation of treaty violation, I recommend the repeal of so much of the statute as imposes that duty.

Later he says:

> I would be glad, under existing aggravations, to see every particle of differential duty in favor of refined sugar stricken from our tariff law. If, with all the favor now accorded the sugar-refining interest in our tariff laws, it still languishes to the extent of closed refineries and thousands of discharged workmen, it would seem to present a hopeless case for reasonable legislation; and whatever else is done or omitted, I earnestly repeat the recommendation that the additional of one-tenth cent per pound laid upon sugar imported from countries paying a bounty on its export be abrogated.

Considering this attitude, it would not be surprising if the Company retaliated by a dividend reduction, or even by a course still more drastic. As we go to press, Sugar stock is so active that it stands for half the day's business.

The Bond Issue and the Money Market

The effect of the Government bond issue has been evident in the money market, though not as yet in general business. The New York City bank statement last week reflected the remarkable decline in its reserve held in excess of legal requirements of $14,000,000, the reserve now standing at over $52,000,000. The decrease in specie amounted only to nineteen and a half million dollars—not one-half the known loss through payments into the Sub-Treasury in exchange for the new Government bonds purchased. Another week must elapse before it can be known what the real loss has been to the banks through those purchases. Loans increased four and a half millions, and deposits declined twelve and a half millions, but these figures are patently misleading as to actual conditions, since there is not always an agreement among the banks as to a uniform system of charging purchases and sales of Government bonds. The United States Treasury is now feeling the effect of the full payments from the Stewart syndicate (which purchased the entire issue), the balance at the close of business last Saturday being $144,500,000, of which $105,500,000 was gold. Thus the hundred million mark has been covered. The money market has reflected a firmer tone in consequence of the successful issue. Call loans have been as high as 2 per cent., and time money has been contracted for at 3 per cent. for sixty days to four months.

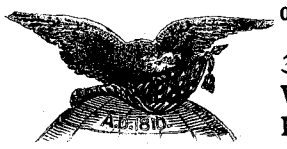
The Northwestern's Dividend Reduction

The great event of last week in the stock market was the reduction of the Chicago and Northwestern semi-annual dividend to 2½ per cent. from the customary 3 per cent. The regular quarterly dividend of 1¾ per cent. on the preferred stock was declared. Mr. Chauncey M. Depew, a director of the company, says, as reported by the daily papers:

> The earnings for November were partially estimated, but were sufficient to assure the company that the dividends, as declared to-day, had been fully earned. The business in the Northwest is known to all, and our company has suffered with the rest. A conservative policy has dictated the reduction in the dividend on the common stock. The last six months in the year are the poorest months, and we hope that, with the revival of business in the spring, our earnings will make a better showing and enable us to increase the division among our stockholders. The directors simply followed out the policy that will always be adopted by them, namely, *only to pay the amount of dividend earned.*

FINANCIAL

AMERICAN FIRE INSURANCE COMPANY



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Municipal Reform

In the United States is of vast importance, and its inperative necessity was never so generally felt as now.

Reform in the system of Life Insurance has already been accomplished and the result is

THE
Massachusetts BENEFIT LIFE ASSOCIATION

which insures lives at 60 per cent. the usual rates.

$10,000,000.00 PAID IN LOSSES.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

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United States Mortgage Company,
The Mutual Life Building,
59 CEDAR STREET.
CAPITAL.....$2,000,000
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Offers its 5% First Mtge. Trust Gold Bonds,
Series B, at 102½ and interest.
THESE BONDS ARE THE DIRECT OBLIGATION OF THE COMPANY SECURED BY FIRST MORTGAGES ON IMPROVED CITY PROPERTY.
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Secured by taxes and redeemable on notice.

The 6 per cent. bonds of the Reliance Trust Company (309 Walnut St., Philadelphia) are issued against tax securities; absolute first liens on real estate assessed for taxes at from three to fifty times the amount of bonds issued. For sale by

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Bonds, Loans, Real Estate,
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LOMBARD
AND OTHER
Western Mortgages
Bought for Cash.
CHARLES E. GIBSON,
45 Milk Street, . . BOSTON, MASS.

DISPEL FOREVER
the fear of an old age of penury by purchasing Annuity Bonds. *Elderly Persons* double their incomes by means of them. Thus $6.000, at the age of 65, provides over $50.00 per month; at 70, over $60.00 per month; 80, over $85.00 per month during life. Address
B. G. CARPENTER, 256 Broadway, New York.

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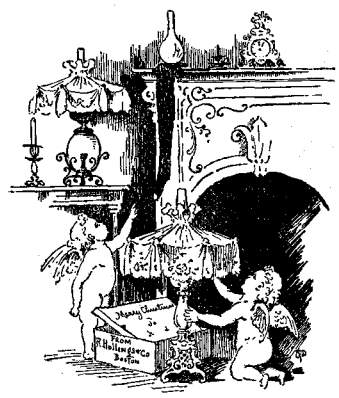
" Tell you Why
my cloth skirts don't wear out like yours?" I protect them from "the weather" as well as from wear and tear, with the **"Duxbak" Rainproof** a new brand

of the famous "S.H.&M." FIRST QUALITY **Bias Velveteen Skirt Binding**

Look for "S. H. & M." First Quality on the label of every bolt you buy.

"S.H.& M." Dress Stays are the Best.



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XMAS LAMPS
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DRESDEN CHINA, OLD DELFT, BACCARAT GLASS and CHINA, TERRA COTTA, WROUGHT IRON, ANTIQUE and BRIGHT SILVER, FINE JAPANESE BRONZE, OLD BRASS, ORMOLU, CUT GLASS, and ONYX.

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The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS AND CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
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In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

Bits of Fun

After one puts a project on foot he then has it on hand.—*Dallas News.*

Editor—Who was Galileo? Reporter—Wasn't he a writer on space?—*Syracuse Post.*

Some queer fish come up on the tidal wave. One of them is Mr. Sauerherring, Republican Congressman-elect from Wisconsin.—*Chicago Herald.*

Doctor—You have an excess of adipose tissue, madam. Patient—Good gracious, doctor, do you suppose that's what makes me so fat?—*Detroit Free Press.*

"That cat made an awful noise in the back garden last night." "Yes, father. I suppose that since he ate the canary he thinks he can sing."—*London Tit-Bits.*

Pushpen—Do you suppose that I could get a bigger price for my poem if I had it set to music? Jolliem—No. You'd have to sell it for a song, then.—*Harlem Life.*

You can tell a young doctor from an old doctor in the dark, because when you ask the old doctor a question he doesn't answer you immediately as if he was cocksure.—*Somerville Journal.*

Mrs. O'Brien—I come in ter borry yer new hat, Mrs. Mulligan. Mrs. Mulligan—I was goin' ter wear it mesilf, Mrs. O'Brien. Mrs. O'Brien—Och! would yez wear it out whin it looks so much loike rain?—*Puck.*

In a suburban Boston pulpit last Sunday morning this notice was read: "The pastor will preach his last sermon this evening, and the choir has arranged a special praise service for the occasion."—*Philadelphia Ledger.*

Auctioneer—Here, gentlemen, we have a masterpiece from the brush of the famous painter Schmierinsky in a gold frame. Art patron—I offer three marks for it. Auctioneer—Three marks? But, my dear sir, the picture alone is worth that much.—*Lustige Blaetter.*

This is the story told of the stranger in one of the big railway stations. He was afraid to go into the lunch-room. The surroundings were so magnificent that he felt sure the prices would be correspondingly magnificent. Finally he approached the man at the lunch-counter, and, without seating himself on a stool, he asked: "Do you have coffee here?" "Yes, sir." "How much is it a cup?" "Ten cents." Somewhat reassured, the stranger started to mount a stool, and then he paused. "If it ain't too much trouble," he said, "will you show me the size of the cup?"—*Chicago Record.*

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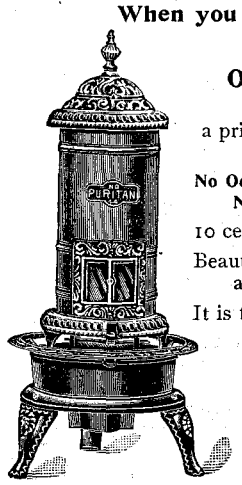

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November 2.—Sir Daniel Adolphus Lange. Born 1821. From the first associated with Count de Lesseps in the building of the Suez Canal, and its principal supporter in England.

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November 5.—Philip Gilbert Hamerton. Born 1834. Poet, painter, critic, and essayist. (See page 786.)

November 5.—The Rt. Rev. Alfred Blomfield. Bishop Suffragan of Colchester, England. Born 1833. Son of the famous scholar and annotator, Dr. Charles James Blomfield, Bishop of London.

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November 16.—The Rev. Dr. James McCosh. Born 1811. For sixteen years Lecturer at Queen's College, Belfast, and for twenty years President of Princeton College. The author of numerous works on philosophy. See page 844.

November 16.—Robert Charles Winthrop. Born 1809. The last representative of the old school of Boston's public men. The oldest surviving ex-United States Senator from Massachusetts and the oldest surviving ex-Speaker of the House.

November 17.—The Rev. Dr. William Greenough Thayer Shedd. Born 1820. Professor Emeritus of Systematic Theology in Union Theological Seminary, New York City. See page 844.

November 18.—Francis Magnard. Born 1837. Editor-in-chief of the Paris "Figaro." A political writer of great authority and influence.

November 20.—Anton Gregor Rubinstein. Born 1830. Since Liszt's death Brahms alone could dispute with him the highest place among composers. See page 900.

November 20.—Karl August, Hereditary Grand Duke of Saxe-Weimar-Eisenach. Born 1844.

November 22.—William Thompson Walters. Born 1820. The most prominent and successful art-collector in America.

November 25.—Jean Victor Duruy. Born 1811. Senator of the French Republic, late Minister of Public Instruction, and one of the best-known of French historical writers.

November 27.—Princess Johanna Frederika von Bismarck. Born 1824. Her father was Heinrich von Puttkamer. Married in 1847 to Otto von Bismarck.

November 29.—Sir Charles Newton. Born 1815. Keeper of the Greek and Roman antiquities in the British Museum, and Professor of Archæology in University College, London.

November 29.—Cardinal Zephyrim Gonzales y Diaz Tunon. Born 1831. Formerly Primate of Spain.

November 30.—Joseph E. Brown. Born 1821. In 1857 elected Governor of Georgia, and re-elected in 1859, 1861, and 1863. In 1880 chosen United States Senator, and in 1884 re-elected.

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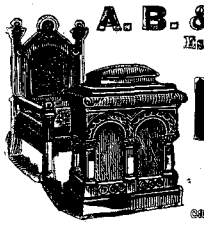
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Football Again

To the Editors of The Outlook:

If your "staff correspondent" who describes the annual Yale-Harvard football game in The Outlook for December 1 knows no more about football than he appears to know about the use of grammatical English, he is not a competent critic of the game. His errors in syntax are so obvious that I will not stop to point them out; I only wish to call your attention to the fact that Murphy (Yale) who, in the words of your correspondent, was "left lying on the ground with one arm sticking rigid in the air, looking like a corpse on a battle-field," and Jerrems (Yale) "who was writhing about suffering from a kick in the groin, which will probably prevent his playing again this year, if ever," both played last Saturday in the game with Princeton, and played well. I am opposed to rhetorical "slugging" and moral violence on the part of newspapers as much as I am to foul play in football, and it looks as if impartial reporters were needed quite as much as impartial umpires. FAIR PLAY.

We quite agree with you that what is wanted in this football controversy is testimony that will carry weight with a reasonable judge as to what constitutes dangerous play, decency, and needed reforms. On this basis we admit the following testimony to our columns.—THE EDITORS.

TESTIMONY AS TO DANGER

WASHINGTON, Dec. 2.—The condition of Bahen, the Captain of the Georgetown College football eleven who was so seriously hurt in the game with the Columbia A. C. on Thanksgiving Day, remains about the same. His spine is fractured, and the pressure on the spinal cord has produced paralysis from the chest down. He will be moved from the college dispensary to-morrow and taken to a hospital, where an effort will be made to remove the fractured pieces of bone. The operation is to be made as a last resort, and his recovery is doubtful. The other players injured during the same game are either entirely recovered or out of danger.—*A dispatch to the New York Sun.*

TESTIMONY AS TO DECENCY

We all know that football is not a gentle game; nor would we have it so. It is its rugged vigor that gives the boy the knocks that do him a great deal more good than harm. We do not mind the clean hard play, but the vicious spirit with which players are inspired to "do their men up" we declare disgracefully unmanly. Every man of decent spirit likes a fair fight; if it were an understood part of football to punch your opponent, every player would necessarily be on his guard, and a blow well delivered a part of the skill that we might appreciate—if we fancied that sort of sport. But in football, strange as the statement may read to the average onlooker, striking an opponent, except with your body, is not permitted—or, rather, is permitted contrary to the rules. A blow, therefore, is delivered by stealth, when the umpire, but, more importantly, when the victim, is not looking. The most popular method of "doing up" the opponent is by kicking him in the head or jumping on his back with the knees when he is down.

Ugh! Dirty, cowardly work! It reads nice in cold type, does it not? It is the method of the footpad, who steals up from behind and knocks you down with a slungshot. These are the things that are no rightful part of the game of football, or any other game on earth conducted in a fair manner, which we condemn emphatically. These are the things, too, that impress the casual and ignorant (of football) observer most vividly, and lead to the outbursts of disapproval of the game. They must be stopped, and they can be stopped. First of all by an inculcation of a proper sportsmanly spirit by the coaches on the university training-ground, and, second, by the passage of rules that will place the opportunity of such cowardly, vicious play at a minimum, and penalize it heavily when it does occur. The most exasperating feature of the situation is the indifference of the alumni prominent in the several college sports to their duty in the premises. Either they are in sympathy with this unclean side of football, or they have not backbone enough to come forward and unite in its purging, and neither hypothesis relieves their culpability.—*Caspar M. Whitney, in Harper's Weekly.*

TESTIMONY AS TO NEEDED REFORMS

I neither sympathize with those extremists who think this game should be at once stopped by the college authorities or by the police, nor, on the other hand, with those who can see nothing whatever to change in the present game and rules.

I have followed this game for nineteen years, playing in 1875, the year the Rugby game was first adopted in this country, and then at school, and afterward for four years on the Harvard team, and I assisted this year as one of the coachers of the present Harvard team.

My suggestions are these:

First—As regards umpires, there should be two umpires, one to watch offside play and the other to attend solely to rough play; and this latter official, for the big games like the Harvard-Yale game, Yale Princeton game, should not be a college football player, but some gentleman of high standing, impartial and clear-headed, who has no sympathy with either of the rivals, and who would promptly disqualify when there is any approach to intentional rough play. If necessary, the appointment of this official by the two rivals could be confirmed by the Athletic Committee of the respective Faculties, although I do not think this would be necessary.

Second—As regards "interference," which is mainly responsible for the banging and crashing in the lines which frequently exhaust many of the men who are the points of attack, I would quote what I wrote Walter Camp last spring (see "Football Facts and Figures," by Walter Camp, page 169): "I am opposed to mass plays, and many other modern movements, which, disguised under various forms or names, all put too great a premium on mere brute strength, and which are particularly dangerous to school teams and small boys who play this game, growing in popularity all over the country. Personally, I should be glad to go back more to the open game of 1879-84, and I think that many would agree with me. I do not think that the present changes go far enough, or that they will cure the present evils."

The interference can be readily stopped if the old rule against offside play should be enforced. Possibly some of the younger football players may ask: "Would not this make the game less scientific and interesting?" But no football player who ever saw the old Yale team, under Walter Camp as Captain; the Princeton team, under "Bland" Ballard, and the Harvard eleven, under W. H. Manning, will have forgotten how, when the player, just as he was about to be tackled, would pass the ball to his running mate, and he to another player, and sometimes nearly the whole team would get the ball, one after another, in a single play, while scientific kicking was far ahead of what is done by the present teams of to-day, taken as a whole.

A less radical change than the above would be either to allow but two downs for a five-yard gain, or require a gain of ten yards and three downs.

Third—Tackling below the waist, and, as it is sometimes permitted, below the knees, is dangerous, and should be stopped.

Fourth—As regards summer practice and price of tickets, these matters should be regulated by agreement of all the leading colleges, so that all rivals should be on a fair and equal basis.—*T. C. Thacher, Harvard '82, in a letter to the New York Times.*

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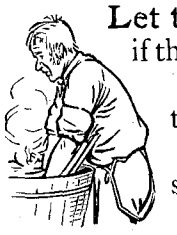

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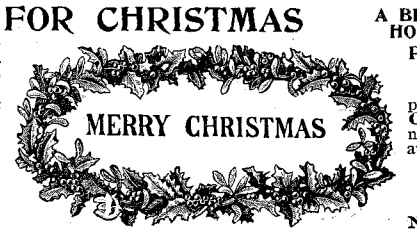

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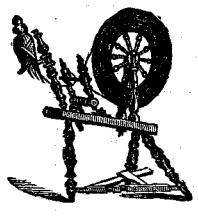

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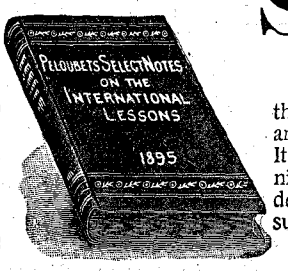

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